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AT HOME AND ABROAD

MARCH 1937

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Foreword

The young man talking to the boy on the cover is Howard Spragg of Malden, Massachusetts, a student at Tufts College. Mr. Besselievre is pastor at Pierre, South Dakota. The three parts of Malcolm Dana's article are now reprinted in a single pamphlet, to be secured from him or from this office. Mr. Gregory, the new appointee to the editorial staff of *Advance*, speaks out of a recent experience in home missionary work. Mr. Gallagher is president of Talladega College. Mrs. Arthur E. Holt's article is part of a letter written home to her family. Mr. Cross is a missionary of the American Board in Tunghsien, China, a suburb of Peiping. Mr. Miller is pastor of the church in Bound Brook, New Jersey; his wife was a delegate to the Foreign Missions Conference as a member of the Prudential Committee of the American Board. Patty Lee Coghill is Director of Religious Education for Florida and Georgia. Mrs. Julia Ashley Rich writes from Providence, Rhode Island, Mrs. Fanny Cobb from Worcester, Mass., of which district she is Literature Secretary, and the article is a sample of her talks. Mr. Riggs, missionary in Beirut, Syria, is Executive Secretary of the Near East Council, which prints for private circulation a paper in which the article appeared of which the one in this magazine is part. Dr. McCord is physician in Durban, South Africa, at present on furlough.

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The Missionary Herald

At Home and Abroad

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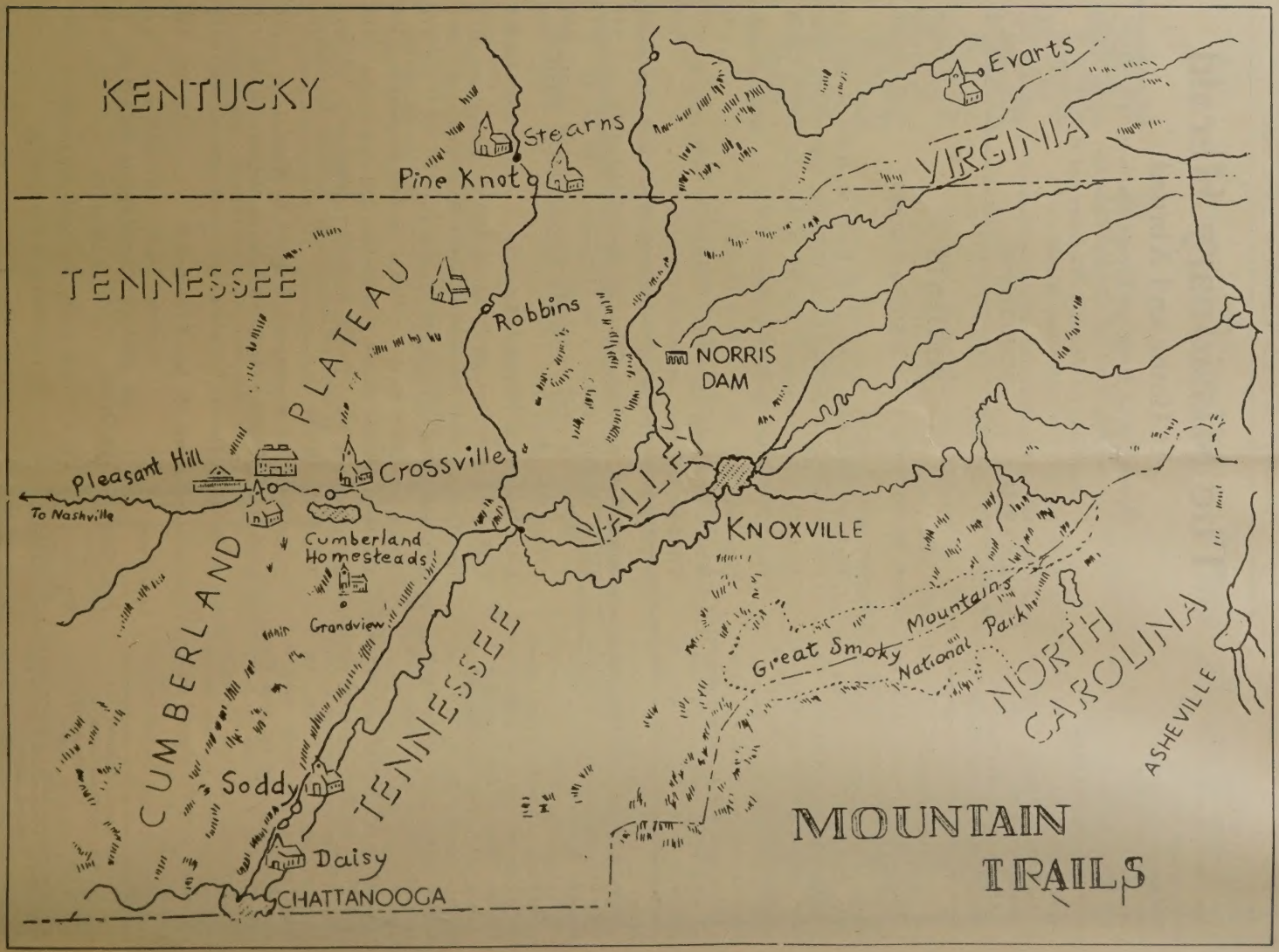
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The Home Missionary's Problems

By Ernest M. Halliday

WHAT problem has the church at large, or any church, which is not duplicated on the home missions field?

Is it the pressure of materialism which robs men of their sense of God and of their obligation toward humanity? Where will you find it heavier than out on the fringe of things where the cares of this world and the deceitfulness of riches are in constant evidence?

Is the task that of enlisting youth for religion? It is nationwide. It exists in village and open country, as well as in the cities.

Do we feel the strain of divisive forces in our older and more settled communities? Inspection will reveal them as existing, often in accentuated form, in the communities where home missionaries are laboring.

Home mission churches are subject to the difficulties inherent in the situation for self-supporting churches, and, in addition, they have special difficulties of their own.

The typical home missionary church has no tradition to hold it steady. The moving away from or accession to a little church of a comparatively small number of people makes a disproportionate change in the complexion and atmosphere of the local group.

This chameleon quality is augmented by frequent resignations and calling of ministers—of greatly varying ideas, training and abilities.

An old, established church may pursue an even course despite such changes, but the little home missionary congregation may find its aims and emphases definitely altered, if not reversed, by every pastoral interruption.

All this makes for instability of program and uneven accomplishment. It argues the need of more careful over-sight on the part of general administrative officers than is necessary in the case of better established congregations.

A contributive cause of instability is found in the activities of certain sects which invade a community, pitch their tents, hire their halls, shout their gospels and put forth their flamboyant appeals in the name of religion to such an extent that the people are divided in allegiance and local groups are kept weak and inefficient.

Next in the list of special problems of home mission churches I would list the tendency to mendicancy which is likely to arise out of long continued dependence upon outside aid.

Home Mission boards are confronted by a dilemma: they wish to bring each local church to self-support as soon as possible; but they recognize the fact that adequate leadership, reduced in the depression period to a scale of financial support which is pitiable, cannot be indefinitely sustained without increase of income.

How can a church be brought to self-support, through gradual reduction of missionary aid, if at the same time such grants must be increased to give the missionary an adequate salary?

If adherence is given to the reduction rule, the minister may starve in the process; but if he is kept from starving the church may become a confirmed parasite. Possibly a solution may be found by asking such a church to match dollar for dollar every allowance of aid above that to which it is eligible under the rule.

A sense of loneliness and isolation is likely to pervade the consciousness of home missionary pastors. Meagerly supported, conscious of separation from the center of things, deprived of the fellowship of brother ministers, depressed by competition from denominational rivals, the wonder is that these men keep up their courage as well as they do.

They need the support which comes from the realization that they are representatives of a great cause and that they have the backing of Almighty God in their undertakings.

They need, too, the sense of comradeship which board representatives can foster through occasional visits, frequent correspondence, individual attention to particular needs, and the supplying of literature, circulating libraries and reading lists.

First Brotherhood—

By William C. Besselievre

MISSIONARY fervor rests upon a faith in the essential unity of man. If one has this, missionary interest follows as a matter of course; if he has it not, whatever world-wide service he may render comes artificially as a forced duty.

I have been surprised to recognize how much of my own missionary faith is a product of indirect rather than of direct instruction.

Interest in Talladega and Talas, Bailundo and Beirut, Piedmont and Pekin has flowered naturally from a faith in man's unity rather than vice versa, and a large portion of the seeding and cultivation has been done by secular books and persons.

HOW IT ALL BEGAN

It began with poor, maligned Shylock in the Merchant of Venice. "Hath not a Jew eyes, ears? If you prick us, do we not bleed?" Secretly, because half ashamed of it, I sympathized with him.

Not with his revengeful spirit, but with him in the circumstances which prompted that spirit. He'd had a pretty tough break all around. "You sit upon my gabardine and call me dog, and for such courtesies I should lend you thus much monies!"

To become the habitual recipient of other men's spittle does not aid one's equanimity—even an enlightened Christian's poise may be shattered under such conditions. I was sorry for Shylock.

Of course I did not recognize this sympathy as the birth of "brotherhood" as taught by Jesus, nor did I know it then as the irreducible minimum of the Kingdom of God.

However, the central idea was grasped with a surprising avidity and left at least a residue of more kindly feeling toward the needlessly persecuted.

This was brought home to me through a school boy fight. The opponents were a Jew and a minister's son! As with Shylock, my sympathies were with the Jew. In this I had plenty of company. It had been evident a long time that the minister's son—evidently miseducated in the anti-Christ idea—had been baiting his schoolmate beyond endurance.

So the milling arms and lowered head of the red-cropped Jew were backed against the more scientific pummelings of the tow-head Christian. The fistic outcome was of no importance but I am sure the sense of comradeship in elemental justice for the despised outsider was a weighty element in my education.

An interest in the native African arose in somewhat the same indirect fashion. "Just around the corner" may mark a world of division as in my young boyhood days,—when it was two blocks and just around the corner to where the Negro settlement began.

It remained a foreign land for some years; dilapidated houses inhabitated with strange, dark faces and equally strange, dark smells. I had a squeamish dislike for ignorance, filth, squalor.

To learn a brotherly attitude toward them and toward their dark kin across the seas in still deeper ignorance, filth and squalor required a long journey on my part.

MY FIRST STEP IN THE JOURNEY

My first step was not recognized as such at the time. The custom was for the high school seniors to write orations, the best of which were delivered at the graduation exercises. In my freshman year I attended my first function of this kind, and heard an impassioned plea for justice to the Negro.

Clearly I remember a lurid illustration. One accused of crime was caught, but not tried. "And what did these white fiends do?" orated the youthful platformer, "they took him——" and there followed the livid realism of a lynching party.

Then it was that I realized that Negroes, too, bleed when they are pricked. In my own senior

Then Missions

A Personal Confession

year I chose for an oration "Fetishism and Christianity!" Fortunately the audience was spared listening to it, but the preparation for the paper was not in vain.

Very little missionary literature was read, the library being peculiarly barren, but a deal of lofty comparative religion floated over my head showering down an impression of black miasmas.

Against this gloomy background I was ready to see the progress of the Negro race as a cause for wonder. If they can come so far, in so short a time under such discouraging conditions, there must be a deal of worthy stuff in them.

I was prepared to find in a Negro college classmate one of the whitest boys in the whole college.

I was ready to rejoice in later years when, having entertained a group of cultured Negro singers in our home, a youngster of my own exclaimed: "I'll never call one of them a 'nigger' again!"

NEXT, THE FAR EAST

Dondi is much closer home than it used to be, due to secular reading and secular contacts.

To most boys Orientals are curiosities. They are "Chinks" and "Japs." The Chinese laundryman is associated with steam and queerly-marked red tickets and pidgin English. Can one feel a Christian sympathy for such strange, button-eyed, unpredictable people?

There was a process of indirect missionary education for me concerning these also. During college days I had two simultaneous contacts: a course in the Far East and a living human from one of those countries.

The history awakened an appreciation for a civilization which was ancient when my forebears were still howling semi-savages in the wildernesses of Europe, and the personal contact forced a sense of humility upon me in the presence of a superior mind.

Cheng was bright. So bright, indeed, that he came to a foreign country and learned a new language in such a masterful style that native born Americans were pushed to one side while the "heathen Chinee" showed us how to debate in inter-collegiate contests. He was also a nice fellow to know.

So did Chuan prove to be, and the Japanese Yasuda and Oi—Christian gentlemen with keen minds and generous hearts; so was the "Korean Mark Twain," No Young Park, and the East Indians, Samuels and Appasamy. Fine, cultured men whom one would be glad to call by the name of friend.

WHAT THESE CONTACTS TAUGHT

Such contacts as these made it possible for me to understand something of the bigness of these far countries, to appreciate that cultures may be different but not, on that account, superior or inferior; to acknowledge readily that the East can teach the West a great deal we ought to know.

They made me more readily sympathetic with Mrs. Buck's pictures of Chinese peasant life, more sympathetically understanding of Mr. Lin's *My Country and My People.*

One rather pities folk whose knowledge of these people is limited to news accounts of tong wars and the highly imaginative Orientals who take their shiver-producing way through the modern detective story.

I have become missionary minded toward the Orient. And not from fear of what the awakening giant of China, with or without the tutelage of Japan, can do to us, but simply because they are a people worth knowing.

Some of my later experiences are directly missionary but I have not ceased to learn much from secular sources. Only recently did Vincent Shean make his contribution through *Personal History.* Here was a callow youngster, growing in sophisticated wisdom as a foreign correspondent; growing in hardness, too,

[*Continued on page 98*]

An Air Conditioned Retrospect

By Malcolm Dana

Part III

The country has been settled, farms have multiplied and come nearer together, and numberless villages and towns have sprung up.

And, alas, it was at this point of achievement that people began to recall what particular brand of Christian they had been in former days, and also to remember the names of the churches and denominations to which they had belonged. Now it became imperative that they should have a church of their own kind!

DENOMINATIONALISM

And right here, it has always seemed to me that the devil also came to the prairies to begin his subtle work under the guise of "denominationalism." Denominational Boards and Home Missionary Societies contracted the "boom" fever and became militant and even belligerent "ecclesiastical promoters."

Church executives of the major denominations rushed in pell-mell, all together, into so-called "strategic centers," which gave promise of becoming large towns or even cities and which might therefore be expected to increase denominational prestige and to fill ecclesiastical coffers.

These individuals vied with each other in trying to preëmpt the choicest corner lots, and even built basements whereon future churches might be erected.

The tragic significance of such "commendable enterprise" was that "religious competition" had invaded the West with a vengeance, inaugurating a second period in the religious expansion of America—the establishment of denominational churches.

It was a time of doctrinal controversy, and churches and denominations were become ends in themselves. From then on sectarian religion was to become a divisive force, rather than a unifying influence throughout a western countryside. The era of "over-churching" had arrived and with it a strange paradox.

The more grievous sin of "overlooking" accompanied over-churching; and as an apparent consequence.

It would seem as though village and town centers, which were overburdened with "too many churches," might extend their parish limits to include the country and thus secure additional numbers and support. This would seem logical, instead of asking and accepting "mission aid."

But, no! Religious competition and sectarianism do not work that way. They are inordinately selfish and "church-centered," and they are also blind to either the duty or privilege of sharing pastoral oversight and religious privilege with "marginal folks" of even a nearby countryside.

Impartial church "surveys" reveal the fact that neglect of the country nearly always exists in almost exact proportion to the congestion of churches in these small population centers.

The traditional village-farmer feud does not help, as a common village plaint is, "we pay our minister, why should he take time and effort to visit and minister to farm folk."

Religious competition seldom embodies a philosophy and practice of missionary service to either near or far away peoples.

NO REAL CONCEPTION OF A "PARISH"

Unfortunate weaknesses of Protestantism itself further aggravates the situation! Protestant churches in rural America have never yet had, and have not now, a geographical conception of "parish," based upon accurate studies of town-country areas to which village churches ought to minister.

And still further, rural churches have always been more interested in "constituencies" than they have been in populations. Of the four-fifths of rural peoples who are members of no church, a large part have never been actively sought or definitely cultivated.

Persons can be residents of a town-country area, whose very names the churches do not know and whose existence they have never attempted to discover. Families may reside under the very shadow of a number of rural churches, and yet be no part of the attentive concern of any one of them.

Added to all this, village churches seem just now to be fascinated by a quite prevalent and all too popular enthusiasm for making sociological studies as to "how far out is the killing range of village centers" instead of making every effort to increase the *serving range* of its churches.

TOO NEGATIVE A RETROSPECT?

This retrospect doubtless seems to be unduly "negative." That may rouse us to secure quicker action in behalf of a very serious situation outside my car window. The picture must needs be completed!

Assertion is made on good authority that prosperous farmers are increasingly going in from the country to attend village churches, but it is also frankly confessed that these churches appear to be ignorant of the fact.

They are making little or no effort to adjust their programs to the situation, or to meet certain increased obligations.

As I look out upon the now darkened countryside, with naught visible except dim lights twinkling from widely scattered farmhouses, I have a feeling of fear and dread as to what may happen to the country, which I love.

If all of the little open country churches are thoughtlessly weakened or recklessly "abandoned," as some so glibly advise, just what will happen?

This! Farmers who cannot afford to attend village churches, or who do not wish to, aged persons and shut-ins, mothers with large families, indifferent, hostile and vicious peoples, will be left wholly uncared for and the American countryside will be dotted with "rural slums."

If village and town churches do not establish and maintain extension programs which will seek out country peoples and serve them where they live, then that splendid tide of humanity which has flowed since time immemorial, from country to town and city—to renew them completely every four years—will go to them utterly pagan. And country and city alike may forget God!

Total darkness reigns outside, and my retrospect is brought to an end by the suggestive words, "Ready to make you up, sah!" A night's rest in this air-conditioned and dustless sleeping car is rather a welcome prospect but, as I make ready to "turn in," my conscience intrudes with one or two pertinent questions.

After all, what has looking out of a car window all this live-long day really amounted to; has it brought any definite convictions and inspired an enthusiastic urge to "do something about it?"

Today's observations and thinking do seem to have produced several convictions and I confidently expect to go into action along these lines at the journey's end. It is only natural that the conclusions should concern Home Missions, since I have been working under such auspices for seventeen years.

I am certain that the day of Home Missions is not gone. And, who wants them to go? Much of the history and development of this great country through which I have been passing today has been a vital part of Home Missions, and the latter has produced the sterling character and religious morale that have made the people of this region justly famous.

Considerable is said and written nowadays about "vanished frontiers," the "passing of home missions," and "no longer any further need of church extension." Today's observations from my car window have not validated such claims.

Vast distances, which are glorified as "the great open spaces," still exist; rural "isolation" is yet something of a grim reality; and tens of thousands of rural folks remain totally unreached by some of the best things of life.

Such conditions argue for continuation of Home Missions, since the genius of the missionary enterprise has always been a passionate concern for the "overlooked" and unreached. The programs of Home Missions have always emphasized the going out from privileged centers to serve "marginal folks."

My air-conditioned retrospect has also convinced me that there must be a *new* Home Missions. A changed and changing countryside is manifest on every side, and ideas and methods of yesterday will not meet the needs of today on these prairies. Home Missions must be willing, and even enthusiastic, in meeting change with change.

Geographical frontiers have largely disappeared, but other kinds of frontiers have been established by altered social, economic and religious conditions. New psychologies and sociologies must be studied and used, for newly created situations cannot be allowed to simply drift.

It seems surpassing strange that only at this late day the slogan is raised—"America must plan." And this means *re*-planning and doing over again what so largely merely "happened" during days of laissez-faire.

Positions taken by early and later settlers must be consolidated and the results made permanent. The new Home Missions will be more intensive than extensive.

I have a strong conviction that the new Home Missions must possess more of a militant forward look. Its efforts must be statesmanlike and therefore dominated by "the long term view."

The claim is made that Home Missions has ceased to be romantic because church work everywhere has become so much alike. To interest folks, "sob story" and "human interest" stuff must be gotten from accounts of work done in earlier years. Such opinion, and so doing, have resulted in a sentimental glorifying of the past.

It would appear as though a "golden age" was posited, as lying back somewhere in former days, to which there must be a return. Celebrating "anniversaries," and enthusing over the upkeep of historic cemeteries have become almost an avocation in older settled portions of the land.

As a matter of fact, there never was a golden age in American history, and the counsel is apt and timely, which says "quit harking back to the good old days . . . and *get a new day.*" That is the task of a new Home Missions.

All day long, while humming along the rails, an idea has haunted me: the need to discover, preach and practice a Gospel of the Soil. Is there such a gospel? Where can it be found? It will be good final preparation for the night to turn to a small pocket edition, which I always carry with me.

The book is a Bible, and, incidentally, it has an unappreciated rural bias and even content. It rests upon the scientific dictum—"underneath all the land."

The pages open to the Creation Stories, found in the first chapters of the "Book of Origins." Here, I find a vivid picture whose details certainly furnish the "beginnings" for a Gospel of the Soil.

God made the earth and pronounced it "very good." The thrills which I have experienced today as I looked out upon Nature's beauties and grandeur were also felt by Jehovah way back at the dawn of creation. And now we share them daily!

But there I find a sentence which seems to contain real pathos: "but there was not a man to till the soil." A negro poet has interpreted the situation—"but God said I am lonely still . . . I'll make me a man." God wanted a companion!

And such a one must be created "in his own image," a "living soul," and capable of thinking his own thoughts after him—especially those thoughts expressed in the beneficent but inexorable laws of land. God desired a partner! Nay more, he must have one, for he had started something he could not finish—alone. God might make a world, but he could not till the soil.

Here emerges the real dignity and worth of all those who work upon the land. The first need voiced by the Creator, after he had made the earth and all other animate things, was for *the farmer.*

And this man must be a coöperator! For without his assistance, the ground would not only refuse to yield its full increase, it would "revert to type." It would return again to

[*Continued on page 98*]

"Parasite" Churches

By Edgar Gregory

REFERENCES to "parasite" churches in our denominational offices and larger churches have become so frequent as to be almost commonplace.

Many people feel that the little church in the rural community is a drain upon the denominational organization and that the sooner it is closed the better.

"Why should we continue supporting a church that is dwindling in numbers?" and "Why continue a little church that shows no signs of growing to the point of becoming independent?" are constant questions by the men who know the situation.

BUT IS THIS THE WHOLE STORY?

I know personally a number of these so-called parasite churches and would like to call attention to another angle of the problem, using the story of a parish which is certainly not unique.

One summer I served a home-mission field in the Northwest. There were two preaching points in this parish. One town had a population of about 250 and the other of about 160.

The territory was that of the great wheat prairies—an area that in the eighties and nineties produced wealth untold. One town has five grain elevators and the other two. But these stand for past greatness rather than contemporary activity.

Although only ten miles apart these towns represent totally different social situations, but illustrate well the problem of the "parasite" church.

One of these churches, according to all the standards of the sociologists, should have thrived. It had no competition except from churches in other towns. The high school here drew pupils from all the surrounding territory.

Yet the only vital organization in the church was the Ladies' Aid, and even that depended largely upon the older women. Men attended church only sporadically, although it had long been a community center. By heroic efforts the Ladies' Aid had kept it alive.

The church "statesmen," looking at the data, will ask why missionary funds should continue to be given for the support of this church.

The answer is: without those mission funds it would cease to exist and the town would become churchless, for the Lutherans have churches in neighboring towns and feel their people should attend these. And the non-Lutherans who now give the Congregational church nominal support and turn to it for all the services a church must render, would be left without those services.

Perhaps they don't deserve a church if they aren't willing to sacrifice for it, but the fifteen or twenty women who have kept it going *have* made sacrifices for it, great sacrifices.

We who are members of churches whose rolls list hundreds can have little conception of the great efforts these women have put forth to maintain the Puritan church in their midst. Can we refuse to lend them our aid?

The church in the smaller town has two Lutheran competitors. Efforts have several times been made to develop a community church, but the needs seem too divergent to be met by one institution, and the obstacles seem insurmountable.

There are not over twenty families supporting this church, yet they have given loyally through the years, subscriptions averaging as high as $100 annually at times—an extremely high average considering that farming here, even in the best of years, has not been overly prosperous.

These people have carried on with very little outside assistance. Several years ago they had to give up the idea of keeping a resident minister: they are served either from their neighboring town or in summer by student pastors and then as a yoked field.

But they could not obtain even these services were not the mission boards able to lend their aid. The likelihood is that these two churches

—and many more like them—will *never* be able to keep a Christian program going by their own efforts.

They *are* "parasites."

Their resources are too few to enable them to be anything else, excepting during unusually prosperous times.

Can we permit them to do without spiritual leadership?

It is a serious question. The discontinuance of a church in a large city or thickly populated area of the country imposes no great hardship. Other churches are available. "Parasites" there should not be tolerated.

But as Christians do we not have an obligation to see that those who are not able to furnish their own should yet be enabled to obtain religious leadership?

First Brotherhood — Then Missions [*Continued from page 93*]

through his experiences in the bloody Riff, in China and Russia during revolution.

Submerged in injustice, suppression and political chicanery, he yet remained apart as an impersonal observer. The time came, however, during an Arab-Jew disturbance in Palestine when his vaunted indifference was shaken. He tried to tell himself that he was "neither Arab nor Jew" but suddenly realized that "we are all Arabs and all Jews if we are totally human beings."

That is the best missionary sermon I have read in a long time. And it was preached by a scoffing layman.

So I have profited by missionary instruction the more for having sat at secular feet. Whether the conscious or unconscious learning, the direct or the indirect teaching has dominated I do not know.

Yet I am sure of this that,—like St. Paul, I am a debtor to both the Jew and the Greek for a faith in the essential unity of man.

An Air Conditioned Retrospect [*Continued from page 96*]

primeval "chaos," since that is Nature's way when left to her own unaided devices!

Man's primary responsibility has always been to care for the earth. He must "dress it" —plow, harrow, sow, cultivate, and harvest; he must also "keep it"—guarding it against pests, erosions, ravages of wind or flood, disasters of heat and cold, and from wicked abuses by man.

The creative pattern appears as a threefold "coöperative." God, man and the soil are to work together, with mutual interests and rights in mind.

Each is absolutely essential to the other, and only harmonious and efficient coöperation can give success to the Divine intention. If one member fails or wrongs the other, the destiny of the Universe cannot be thwarted! But it can be retarded—and that is *sin*.

Now, I will turn out the lights in my berth and lay me down to sleep, perhaps to dream things out a bit further. But, as my head touches the pillow, I am conscious of a determination for the morrow.

When I leave the Empire Builder at its destination and my own, I propose hunting up that new farmer—the Husbandman, who is just now in the making. He appears to have discovered a Gospel of the Soil, the beginnings of which may have been suggested by the Creation Stories. And he is using it in his farm enterprise.

I am determined to sit at his feet and then rise to catch his step! I shall ask him to somehow help to enroll rural religions and the country church in the Divine coöperative, of which he is a member, of God, man and the soil. For that is where both belong.

Accomplishing this, my air-conditioned retrospect will have been fully justified.

Hangchow, 1938

By Fred Field Goodsell

An invitation from the National Christian Council of China to hold the next enlarged meeting of the International Missionary Council in Hangchow, a large city an overnight's run from Shanghai, has been accepted, and plans are going forward for the meeting there in October, 1938.

In the great succession of world gatherings in which Edinburgh, 1910, and Jerusalem, 1928, have had most creative part will come this Hangchow meeting. The World Christian community has been coming into being and in every country Christian communities are beginning to have conscious fellowship with earnest Christians in all other countries.

At Edinburgh in 1910 few if any representatives of Christian movements in Eastern lands, Africa, or South America were present.

The meeting at Jerusalem in 1928, however, was richly blessed by the presence and participation of many representatives of "the younger churches." On the Mount of Olives two hundred and fifty people from fifty-one countries spent two weeks together, and their deliberations and recorded conclusions have during the last decade led the Christian movement in every country.

Hangchow, 1938, will without doubt be another milestone along Christ's way among the nations. Further deliberations on the strengthening of the Christian Church in its unremitting grip upon a world in need of salvation will be made by the four hundred delegates, over half of whom will be non-Western Christians and a goodly number laymen and women.

Centering around the Church, there will be five main topics in the program at Hangchow: The faith by which the Church lives; the witness of the Church; the inner life of the Church; the Church and its environment; closer coöperation among Christian forces. There will be many subdivisions of these.

In every country the leaders of Christian communities are concentrating on plans which, it is hoped, will bring into focus at Hangchow the specific contribution which each group has to offer.

The Oxford Conference of the Universal Christian Council for Life and Work to be held in July will face many aspects of the question of the interrelations of Church, Community, and State, and in a very definite sense its results will be part and parcel of the thinking of the delegates who will gather at Hangchow.

Religious freedom is being widely challenged today. In some countries the Church must conform and contribute to the power of the State. It cannot conform without losing its own life.

Problems growing out of this struggle are common to all Christian countries. And wherever there is a Christian Church there is to be recognized the "home base" of missions, and thus with a new sense of comradeship, the World Christian Community is being cemented in new bonds.

We are thinking increasingly of missions as the "Christian Church at work in the world as a whole," each Christian community taking its appropriate and necessary part in the development of the higher life of the world.

The American Board has had the inestimable privilege over the last century and a quarter of so witnessing in many countries to the new life that is in Christ, that Christian communities have come into existence.

These communities, in fellowship with similar groups, are beginning to sense their responsibilities for the evangelization of their own environing world and are longing for continuing fellowship with those to whom under God they owe their knowledge of Christ.

It is part of our duty to "stand by" these indigenous churches, and to meet new conditions and new combinations of evil with new ventures of faith. We are eager to serve the Congregational and Christian churches of the United States in making during the coming years a still more creative gift to the life of the World Christian Community.

Camera News

By Dorothy P. Cushing

"THIS IS MY FRIEND JOHNNIE!"

says little Hua-hsin Yui, daughter of Mrs. Lan-hua Lin Yui, now in America in the interest of Cheeloo University where she is Dean of Women. During Mother Yui's absence Hua-hsin is being cared for by Mrs. Albert C. Hausske of Tehsien, China. Last summer Johnnie Robinson, the captivating young man with Hua-hsin, was her constant playmate. He is the youngest child of Dr. and Mrs. Hugh L. Robinson. Hua-hsin is so beloved by the Hausske's that they dread the thoughts of giving her up!

AN INTERESTING TRIO FROM TEHSIEN

Left to right—Mrs. Clara J. Hausske holding the baby of Dr. Li, physician at Williams Porter Hospital. Clara Hausske runs her home and has a "hobby" which most folks would call a man-sized job. She is doing remarkable work along the line of child health education. Her posters were mailed all over China by the Home Department of the National Christian Council of China. She has been asked to write for the Chinese *Parents' Magazine*. Next comes charming Miss Ch'en Chun Hua, efficient Superintendent of Nurses at the Williams Porter Hospital and graduate of Peiping Union Medical College. Lastly Albert C. Hausske, the other half of the Hausske team, business manager of two hospitals (Tehsien and Lintsing). If anyone thinks this an easy job they should follow in Mr. Hausske's footsteps for a few weeks.

MATSUYAMA HAS A BIRTHDAY PARTY

Grandmothers, mothers, young girl graduates, and alumnae babies make merry with teachers at an Alumnae Luncheon when Matsuyama Girls' School celebrates its fiftieth birthday. On the right side of the middle table, nine persons down, is Mrs. Mori, the first applicant at the school. The "Old Girls" are having a grand time. We are told that in this picture and the one below the bottles are filled with grape juice!

DISTINGUISHED GUESTS PRESENT

Appetizing lunches served in sanitary wooden boxes and sweet grape juice made in the kitchen of the teachers' residence formed the menu for this meal. On the middle bench, back to the camera, fourth from left of the picture is the representative of the Governor. The white-haired man by his side is the Vice-Mayor of Matsuyama city.

What Is the "Pilgrim Fellowship"?

By Harry Stock

ITS ORIGIN

DURING the last dozen years, through summer conferences and state leadership, the young people of our churches have been drawn together in fellowship and service. Associational and state unions, congresses, and fellowships naturally developed.

Such groups sought the aid of the Education Society and requests were made that steps be taken to give solidarity to the Congregational and Christian young people of the nation.

In January 1934, a proposal was made to the state leaders that the total company of Congregational and Christian youth be called the Pilgrim Fellowship, that states and associations be encouraged to organize as Pilgrim Fellowships, and that the Young People's Department provide guidance for these interchurch groups.

Hearty approval was given to this recommendation, and the aim of the Department of Young People's Work since that time has been an effort to make the Pilgrim Fellowship effective.

At the present time, the Pilgrim Fellowship is an accomplished fact in twenty-five states and areas. In some states, only the first steps toward organization have been taken, in others, well planned programs of activity are under way, under the joint auspices of the committee on religious education and a council or cabinet of young people.

ITS LOCAL SIGNIFICANCE

From the beginning, all young people related to our Congregational and Christian churches (whether through the church school, a society, or in some other way) were considered part of the national Fellowship. No person or group makes application for membership; all of our young people belong.

Some states have found it helpful to set standards for local groups, and to give special recognition to these organizations that meet the specifications. Each state is free to make any such requirement, but when we speak of the National Pilgrim Fellowship, we include the total company of Congregational and Christian youth.

Statement of Purpose

The Pilgrim Fellowship unites the young people of Congregational and Christian churches in the purpose

To achieve *Christian personality* after the pattern of Jesus,

To seek a *fuller understanding*, one of another, in the interest of happy relations in home and community,

To work for a *united church*, practicing Christian freedom and definitely promoting the program of Jesus,

To secure *equal rights and opportunities* for all classes and races as equally the children of God,

To practice a *Christian patriotism* which recognizes the authority of God in conscience as supreme,

To strive for *justice in the social order* which will afford an abundant life for all,

To work for such *international organization* of the nations as will preserve peace and security.

We have not made, and shall not make, any effort to standardize local names or forms of organization. Church school classes and departments, Christian Endeavor societies, Comrades of the Way, and independent groups work together within the Fellowship.

Some local groups are adopting the name, "Pilgrim Fellowship," as that for their local organizations. That is, of course, permissible, but there is no promotion of this idea from the national office.

Each local unit continues to have complete autonomy in program-building. But it is clear that our 180,000 young people cannot make the greatest contribution to the Kingdom of God unless there is unity of action with reference to certain obligations which rest upon all of the youth of our churches.

We are, therefore, seeking to unite all of our young people in certain common elements of program. Steps have been taken whereby a representative body of young people and adults will develop the national program; states and associations will then adapt this program to their own needs and to those of the churches within their bounds.

In all that is being done, there is a double aim: (1) to help all local groups to do better work, and (2) to relate them to each other so that together they may achieve results which are impossible without this fellowship in service.

A STATEMENT OF PURPOSE

One of the first steps in bringing about an effective solidarity was that of agreeing upon a Statement of Purpose for the movement. The cooperation of the young people themselves was sought in the formulation of this Statement.

Fifty local groups, in all parts of the nation, worked for a number of weeks on this project. The fifty Statements that grew out of this study were submitted to the staff of the Education Society and to a large number of young people and adult leaders in the states.

The five which received the largest vote were then referred to the summer conferences and the enclosed Statement, developed by the young people of our church in Yankton, S.D., was thus adopted as the Statement of Purpose of the National Pilgrim Fellowship.

Although six of the specific planks are social, the first emphasis, which is upon personal religion, is the basic one, and the others are ways of expressing this.

Talladega's Beginnings

By Buell Gordon Gallagher

THE white man wanted the land. Relentlessly he drove the Indian back . . . and back . . . and back. Finally, crossing the meandering Chattahoochee, the Indian heaved a great sigh. "Ala-Bama," he said, which being interpreted means, "Here we rest."

But the white man would not let him rest. Fording broad-bosomed streams, pursuing across red hills, pushing up the navigable rivers from the centuries-old seaport of Mobile, settlers claimed the rich black loam of the "black belt," and again halted.

Given this breathing spell, the Cherokees and the Creeks mistook the lull of conquest for cessation. "Talla-Dega," they said—"This place marks the border." It was both the border between the tribes, and their frontier against the invader.

But the insatiable appetite of the Caucasian drove him to want the wooded hills and fertile valleys beyond that border. Andrew Jackson's troops, in what is reputed to have been a terrible massacre amounting almost to annihilation of the tribesmen, routed the Indians in 1813, and Talladega, "Border Town," became merely one more picturesque Indian name, reminding posterity that here was once a frontier where men gave determined battle for human rights.

Many of the events of the years that followed might best be forgotten. But a backward glance indicates remarkable progress. Historical perspective is an antidote for despair. When one has known the cheerless watches of the long night, the pale promise of dawn brings great hope.

Homeless, propertyless, illiterate, untrained to manage his own affairs, Emancipation thrust the Negro out into a hostile world to shift for himself as best he might.

One of the principal problems was that of wiping out illiteracy. On November 20, 1865, a convention of freedmen numbering fifty-six delegates from all parts of Alabama meeting in Mobile resolved, "We regard the education of our children and youth as vital to the preservation of our liberties, and true religion as the foundation of all real virtue."

Two freedmen from Talladega were in attendance—William Savery and Thomas Tarrant. On returning to Talladega they, with others whom they interested, immediately started a school of a sort in the residence of Mr. David White, Sr., with Mr. Leonard Johnson, a Negro, in charge.

Crowding this one room beyond capacity, the school soon demanded larger quarters. Lumber was scarce, and the society purchased an old carpenter shop, tore it down, and rebuilt it in another form on a lot they had secured near the "Isbell Branch" about midway between the present site of the college and the town square.

This carpenter shop which became the first house for the school had stood on the site now occupied by DeForest Chapel of the college, and persistent tradition says that in that carpenter shop was fashioned the gallows on which several slaves were hung some years before the Civil War, charged with incitement to insurrection.

The interest of the Freedmen's Bureau was enlisted, and soon a qualified teacher from the North, Mrs. C. M. Hopson, was in charge.

But on the brow of a near-by hill was an abandoned school building, a three-story brick structure, erected in 1852–53 as the "Baptist Male High School," and used down to the opening of the war.

After the Battle of Shiloh, this then vacant building was used as a prison to house Yankee prisoners, one of whom scratched on a window pane (still preserved) the words, "Prisoners of War." For five years the building stood idle and in ill repair, abandoned.

Hearing that it was for sale under mortgage, Mr. Savery and his associates immediately went to General Wager Swayne of the Freedmen's Bureau for Alabama, who intervened with the authorities in Washington and with The American Missionary Association.

The Bureau and the Association each provided half the purchase sum, and the Reverend H. E. Brown of Oberlin, Ohio, came in October, 1867, as the agent of The American Missionary Association to complete the purchase and to open the school.

Beginning with 140 pupils, recruited from the surrounding country, the four teachers sent by the Association carried on instruction in the rudiments of learning. Before the winter was over, Mrs. Hopson and her school down on the Isbell Branch had been absorbed in the new enterprise.

In 1869 the college was incorporated, Mr. William Savery and Mr. Thomas Tarrant being two of the incorporators. This William Savery was no stranger to the building which now housed the college. As a slave he had "chipped the first plank and curled the first shaving" for the carpentry work of the edifice.

"My children will never have an opportunity to be educated like the white boys who will study here," he had thought.

But he lived to see three of his children graduate from Talladega, and one of them become a teacher

in it. In 1881 he was the contractor for the erection of the fine new barn—which, after successive uses as barn, dormitory, men's gymnasium and women's gymnasium, now houses the Little Theater.

It is fair to regard William Savery and Thomas Tarrant with their little group of fellow freedmen as the spiritual fathers, if not the actual founders, of what is now Talladega College.

A Thirteen Day Trek through South Africa

By Grace Bradshaw Holt

We had heard so much of the "dumps" of Johannesburg! Soon we were craning our necks to see the "towering hills of silver sand" as they have been called. How many there were! They were similar to our dunes, except that these were much larger by far and whiter and had no shrubs nor grasses about, trying to climb up their sides. There was something uncanny about them, yet picturesque, so that one felt they deserved a better name.

We were met at the station most cordially by Dr. James Dexter Taylor who drove us immediately to his home where another welcome was awaiting us from Mrs. Taylor. They will never know how much we enjoyed that first dinner with them, the first home meal since we had left New England.

Our next four days were full of rare privileges with the Taylors. Dr. Taylor was a marvel at answering our questions, and as he had, like Kagawa, a marvelous combination of social understanding and deep religious discernment, we valued his opinion highly.

Saturday morning we saw the Government hospital, the largest in the Empire, and went through the Government hospital for Natives; the nurses are Natives under white supervision, but without the privilege of instruction, a fact greatly regretted by many social workers.

Next, we came to the Bantu Men's Social Center started by Dr. Fred Bridgman, a much-loved worker. At his death Dr. Ray Phillips took this responsibility upon his shoulders. When he left for his furlough his activities had to be divided among several men. This Center contains a loan library, a cafeteria where food is unbelievably cheap, yet thoroughly good, a fine large hall for basketball and other sports and for gymnastic work and dances. You have heard about the African's amazing sense of rhythm and enjoyment of dances—like folk dances except that all participate without partners.

It was such a pleasure to see, with Mrs. Bridgman as our guide, the Bridgman Memorial Hospital for which she herself had raised the funds. It seems to be fully such a building with such a staff as *Re-Thinking Missions* ideals for medical and surgical work would approve of. As I went through the wards and then saw the thirty darling curly-headed black babies in the nursery, I couldn't help sensing how much more all this stood for even than the health care it has given—that is, an exaltation of motherhood and hence of the family in its formative years. It was a pleasure, too, to find the names of several fine Congregational women engraved on the doorplates, the names of others above some of the beds.

It is through Mrs. Bridgman that two other organizations are doing pioneer work. A Bantu girls' industrial home teaches girls how to cook, wash and iron, make beds, wait on table. All this is so new to most of them who have just come up from the villages, probably with their husbands who are to go into the mines, that it is a great accomplishment for this institute to be able to run an employment bureau that has the confidence of the British and Dutch housekeepers.

The other organization, the Talitha Home, keeps out of jail and hence away from hardened criminals young girls who have committed first offences. In January, 1936, Mrs. Bridgman and some missionary friends in other denominations started a quiet, prayerful search for funds. In May the building was begun on the outskirts of the city. In October it was dedicated, and already there are twenty girls living there, attending classes of various sorts, playing games on the fine athletic grounds, all supervised by Miss Weir, a former missionary with a nurse's training.

Hearing from Dr. Taylor, bit by bit, information about his varied interests and weekly program of activities, I gradually became aware of the new fields in which our missionaries are operating. It has always been the policy of our American Board, in addition to and in support of its aim to preach the gospel by word and deed in loving and intelligent service, to work for better health, education, and social justice.

It has sought to do in the best possible way whatever seemed most

needful in these three fields, in the spirit of wise pioneers. Then, as soon as the government, or community, or well-to-do citizen in foreign cities has caught the vision and seen what could be done and has taken it over, our missionaries have begun to blaze other trails.

In some places now where they have gained the confidence of officialdom and business men, one whole step in this process can be omitted, the setting up of the project with American funds.

People believe in Dr. Taylor and Mrs. Bridgman, in Ray Phillips and Ruth Cowles. And no wonder! They know their facts; they understand the problems of British and Dutch, colored and native peoples and want justice for all; they are practical idealists with initiative, courage, patience, and persistence. And because of the coöperation they have earned they make an American dollar go unbelievably far.

Not only is it true that these friends of ours in Johannesburg and others like them have become champions of the down-trodden Natives—in so doing they are helping to create in the city a broader-minded attitude toward the Natives on the part of influential citizens.

That is a far-reaching influence, too, bringing our representatives of Congregationalism into fellowship with some of the outstanding residents in South Africa from European countries who, unlike most of us in America, are accustomed to estimate a man's worth from his character, without being biased in the least by the color of his skin. Rheinallt Jones, Advisor on Race Relations is such a person. We were invited to have morning tea with him and his wife in their lovely home. He and Dr. Brookes, president of our Adams College in Natal whom we found later to be a person of the same sort had been nominated to represent the Natives in the parliament of the Union of South Africa.

Another new building interested us very much. It is the result of years of happy and devoted service by Miss Ruth Cowles in health centers under the American Board, some of which are now carried on by Native women. When our Board had to close the work, the Alexandria Township, a village of Bantu folk on limited wage scales, decided that her work was too essential to them to lose, so they paid her salary and helped her raise funds for a really adequate building not yet completed. We were much impressed by her work in temporary quarters and the records of the visiting nurses who go out from the clinic.

Student Work in Peiping, China

By Rowland McLean Cross

Two secretaries, Miss Lan-Ti Wang and Mr. P'eng Shou Yen, give full time to this work in the four middle schools of the Peiping-Tunghsien area, Bridgman, Yu Ying, Jefferson and Goodrich Academies, and the primary school in Peiping with its three hundred girls, and are supported by an annual special from Miss Wilcox of Hawaii, while the Richards of Honolulu support the evangelist, Mr. P'eng Chin Chang, for eight middle schools. Dr. Mott on his last visit commended the Mission warmly for putting one of its strongest men at the task of presenting the Christian message to middle school students.

"The young men's Sunday service," reports Mr. P'eng Shou Yen, the student work secretary, "is being held on alternate Sundays for the Christian students in Bridgman and Yu Ying. Every Sunday at the station of the North China Gospel Church, lectures, stories, music, as well as conversational items are broadcast to the public under the auspices of the Student Work Committee. In addition to that, at the beginning of the summer vacation, nine times of vocational talks concerning nursery, medical, religious, rural service, and home affairs are made public through the radio. [The report, in Chinese, was translated by a Chinese—Miss Wang's husband.]

"The Sunday School of the church of Teng-Shih-Kou, Peiping, is conducted by fifteen students appointed from the Bridgman and Yu Ying Academies. Every year a summer school for children is prepared for the children who are economically impotent to get education. The teachers are all joined together voluntarily from the students of the Bridgman and Yu Ying Academies without asking any pecuniary reward.

"Members of the Society Visitation Club are requested to visit some social institutions on some Saturdays. The institutions mostly contain eleemosynaries, schools, religious groups, factories, hospitals, jails, and cultural works of any kind. Records are well kept for every time.

"The Yu Ying Christian Fellowship is joined by a group of more than fifty students. Two meetings are held every week; religious discussions, literary lectures, worship ceremonies, tea and even talk parties are given. Sightseeing and excursion parties are also taken once in a while.

"Beside the works described

above [a brief mention of the Moral Improvement Society, Bible Class, Play-Broadcasting Club, Radio-Making Class, and last May's International Concert was made] I have to help the fellowship and outdoor activities of the students of the Bridgman Academy, and conduct the morning chapel service of the Pei-Yuan Primary School every Monday.

"The most important of all, as an adviser of young men, I am always anxious to give them sympathetical helps on their nuptial, professional difficulties, and problems in selecting schools as well as choosing friends.

"Outside of the schools I take part in the summer school, autumn meeting, and the new students' reception party organized by the United Students Association of Ho-Pei Province every year; help the rural service, word-recognizing movement for children and hygienic affairs in Haiao-Chia-Tsun; conduct a united Bible class for a group of middle school students, workers, and students of theological study; take part in the monthly meetings of the Peiping Christian Students Association; and prepare the program for the meeting of the World Students Christian Prayer, Sunday.

Miss Wang, after listing specific activities, including a church choir, among the students of Bridgman Academy and the small girls in the Primary School, adds: "The most important of all is to make the acquaintance and be friends with them by means of private conversations on their private problems. From my personal experience I realized that this is the best method to help them. The student work is not a scheduled, stubborn or a monotonous one. We do anything whichever, whatever, and whenever is for the good of the students."

Missions the Only Hope for a World Community

By John Clarence Miller

As a detached, unofficial observer my first impression of the Foreign Missionary Conference was that it constituted the "Communion of Saints" as nearly a hundred per cent as one will find this side of the Eternal City. My next, was that the group was intensely in earnest: having seen the desperate need, its members were under compulsion to make Christ's abundant life universally available.

They were fully aware of the magnitude of their task, so many and so powerful are the forces arrayed against them. Yet again and again was sounded the note of Christ's sufficiency to transform every country and race. "I have overcome the world" is His answer to every opposing force.

Out of this has grown the deep conviction and daring declaration that the missionary enterprise is the chief if not the only hope of realizing the Christian ideal of a world community.

No other religion and no political or economic philosophy possesses the inherent quality or spirit which might accomplish this desired end; and if this is not accomplished there is no hope of universal brotherhood or peace.

Then I noted the intense desire of these delegates to share with all the home churches their own knowledge of conditions on the mission fields. How this knowledge would lead to intelligent praying, giving, and volunteering! We ought to welcome them in all our churches, regardless of our local finances.

How slow we are to trust the experience of many churches that missionary giving in no wise detracts from local church revenue! Truly, the missionary education of our congregations is of primary importance!

Listening to the seminar discussions of practical ways and means, I was impressed by the miraculous stretching of the dollars apportioned by the Boards as distributing agents for our churches' benevolent gifts: missionaries make one dollar do the work of three. They are grateful for every cent given and realize that some gifts represent real sacrifice.

Not once was heard a complaint about the cutting of their salaries as the home churches' gifts declined, but again and again was heard what might be accomplished if more funds were available for this or that project.

In a conference in which sixty-three Boards were represented and missionaries from many denominations were present one might have expected to find differences of opinion and even an undertone of friction. But there was no evidence of these in any session or seminar.

Possibly the feeling that nothing must be injected which might affect this harmony and unity of purpose and spirit resulted in a reluctance to discuss frankly the definite and concrete problems which must have been on all minds.

Probably the frank airing of difficulties and the situations on the various fields can be done to the best advantage within the missionary groups and Boards of each denomination.

"'Twas More Hopeful"

SEVERAL who attended this year's "Mid-Winter Meeting" have spoken of its being much "more hopeful" than its immediate predecessors.

But what is this Mid-Winter Meeting, and why was it more hopeful?

Every year, during the last week in January, our Congregational and Christian leaders foregather in the Chicago area. The Two Hundred include Superintendents of our State Conferences; the Presidents of our State Women's organizations; Executive Officers of the Home and Foreign Mission Boards and of the Council for Social Action; members of the Directorate of the Home Board of Missions, and members of the Prudential Committee of the American Board; the Executive Committee of the General Council of our churches, and its Executive Officers; and last and chiefly the Missions Council itself, which is the reorganized Commission on Missions.

These officials live at different hotels in Evanston, Illinois, but hold all their business sessions in the Parish House of the Congregational Church of that city, and their inspirational gatherings in the church auditorium a half block away.

This year the formal meetings began on Monday, the 25th of January, though sub-committees were at work before that; and many representatives of the boards spoke on Sunday in churches in Chicago and in surrounding towns and cities.

The Women State Presidents filled Monday, the 25th, with sessions administrative, promotive and inspirational. That evening the entire Mid-Winter conference sat down to a Fellowship Dinner in the Parish House.

On Tuesday, the 26th, at 9:30 a.m., the Missions Council opened its sessions with presentation by experts of the pressing needs of the fields at home and abroad. The "Order of the Day," however, was the consideration of the promotional plans for 1937 and 1938.

The Missions Council met on Wednesday and Thursday mornings covering a docket that included election of general officers, reports of the Joint Promotional Cabinet and the Executive Secretary of Promotion, appointment of members of the Joint Staff and of the Executives of the Mission Council, consideration of and action on the Budget for the ensuing year and sundry other items important and otherwise.

The Prudential Committee of the American Board and the Directors of the Home Board met on Tuesday, Wednesday and Thursday, listened to reports, took action on matters of common concern, and transacted other and routine business.

The Council for Social Action also held business sessions, and joined at one time (Tuesday afternoon) with the Prudential Committee to consider questions pertaining to more effective social action abroad.

On Monday, Tuesday and Wednesday evenings speakers of the American Board, the Council for Social Action and the Home Board brought vision and uplift to the conference.

And all through these days the Executive Committee of the General Council of our Congregational and Christian Churches held meetings partly if not largely devoted to its new task of determining the apportionment percentages to be allotted the Home and Foreign Boards, the Council for Social Action and the States.

WHY MORE HOPEFUL?

Undoubtedly the Meeting was more forward looking, more purposeful and more optimistic than other recent Meetings have been. This was due in part to:

1. The general revival of business in America which had made an impression upon those responsible for raising money for the work.

2. The belief that the pressing needs of the work, which were emphasized at the outset of the Meeting, were possible of fulfillment if, when, and as they could be laid before the churches.

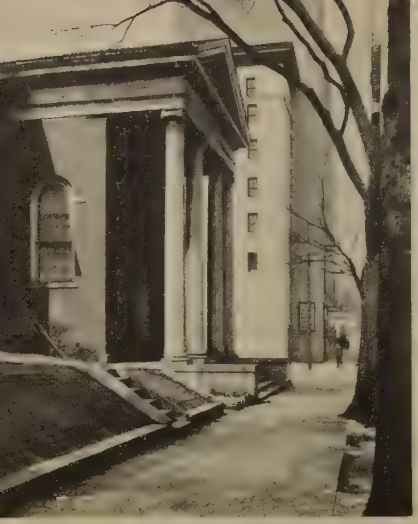
3. The progress recorded in the work of unifying the Home Boards, the unexpected success achieved toward the incorporation of the new Home Board of Missions; the immediate ratification of that momentous achievement by the separate administrative bodies; the spiritual unity felt among the officers of the Home Board; the enlarged vision of our evangelistic, educational, and social task in America.

4. The spirit of oneness animating the educational and promotional officers of the coöperating boards, home and foreign; the new constructive plans for the most effective use of the members of the Joint Staff through sub-committees; their earnest moral support given the joint Executive Secretary of Promotion, and that Secretary's own devoted and virile leadership in a seemingly impossible task.

5. The common comprehension of the danger of living longer with a depression complex which expected less and less of the churches and more and more drastic deadly reduction afield; and instead of this, the determination to make more of an effort to lay the needs before the churches and to expect a sure and steady response. The sound administrative idea that while budgets must always be and shall be

[*Continued on page 120*]

In the Mountains

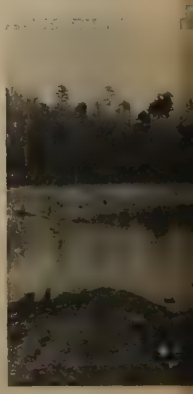


Although it dates only from 1914 Pilgrim Church in Chattanooga is our strongest congregation in Tennessee

The Barton Memorial Chapel at Ro pastorate of William E. Barton and a

Typical of the past is the Mount Tabor Church in the open country near Soddy

Change has come to the mountains. The region which was once exploited by the story-writers is now being developed by the Tennessee Valley Authority. The primeval is giving way to modern industry



When the river o preacher has a ha appointments

Below: Thanks to government work the age-old isolation of the mountain

Left: Two candidates for religious education at Robbins, Tennessee

# of Tennessee

is both a memorial to the first of community activity

Standing on a rocky eminence, the church at Glenmary could tell many tales of the turbulent past

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For fifty years our churches have been active in this area. Once the emphasis was upon the old-time evangelism; today they are concerned with the application of the Christian gospel to all of life

Alongside the old church at Daisy nestles the community house in which all manner of recreational and social activities are carried on

new highways are breaking down shown by this scene near Soddy

Right: The industrialization of these mountain towns has become quite general—as shown by this kiln at Daisy

Leaders of Lost Millions

By Dorothy P. Cushing

IF unstinted devotion to the cause of her countrymen in an effort to make life in all its phases richer and more productive is any criterion today for selecting the World's First Lady, it would seem that lovely Meiling Soong, Wellesley 1917, wife of Generalissimo Chiang Kai-shek, has earned that honor.

Other women have been more quoted; other women's faces have gazed at a satiated public from a million newspapers; other women have been plunged by fate, skillfully aided by press agents, into the world scene; other women have caused more heartaches and headaches in select circles—but Madame Chiang Kai-shek has worked steadily, fearlessly, untiringly, with her husband, at a task so big that it would have discouraged little souls from ever beginning it.

The effort which has been claiming a major part of her attention during the last few years is the much talked of New Life Movement founded on four ancient Chinese virtues, Discipline, Unselfishness, Integrity and Conscientiousness, which she has described as a "great coördinated effort to build the life of the nation upon those permanent values which have proved themselves in the past, and to give that life direction and purpose by adapting modern progressive ideas to social conditions."

The sponsors of the New Life Movement believe that "social conditions are created by the moral standards of the people; that self-control, righteousness, purity, integrity, loyalty, devotion, honesty, and love are immutable truths and should be at the center of the life of every citizen of a new and modern China."

In appreciation of the consideration given her and the General by the American Board Madame Chiang Kai-shek sent us a draft of her foreword to the manual of the New Life Movement several months before it was published.

In this foreword she states the spirit and purpose of the New Life Movement, and what is even more valuable to American readers, reveals the depth of her own thought, purpose and personality.

Madame Chiang Kai-shek

"Faced with a period of rapid adjustment to a modern world, China's once complete culture is undergoing a profound change," says Madame Chiang. "By merely acquiring the *material attributes* of a powerful modern state, however, China might become little more than a menace to herself and her neighbors. Her greatest need is for a new spirit within her historic personality. The birth of the New Life Movement marks China's emergence from years of bewilderment into a new faith in herself and her new institutions; and much of the visible reconstruction of recent years is unquestionably the expression of this new spirit. The way of salvation is to be found at home."

The New Life Movement, says Madame, deals in such realities as ignorance, extravagance, slovenliness, corruption, oppression, and misgovernment. In a very real sense it is developing the voice of "the inarticulate masses."

When the Generalissimo court-martialled and shot a high officer in the air force for gambling with Government funds; severely punished a regiment of infantry for feasting on the villagers' pigs; when military officers who jostled civilians to get seats in the buses, or commandeered peaceful farmers to carry their loads without pay, were strictly disciplined—then the "inarticulate masses," who at first had regarded the inauguration of the New Life Movement with more or less amusement, straightened their toil-bent backs and said, "It looks as if someone is speaking for us."

Madame Chiang points out that the movement is "focusing the attention of College students upon research and practical service in needy fields of rural reconstruction work. Under capable leadership both men and women students have worked hard and late on the social, economic and political problems of the destitute populations of these vast farming regions, like those found in Kiangsi Province."

That the success of the Movement "does not depend on high sounding theories but rather upon the observance of courtesy, duty, honesty, modesty, cleanliness, simplicity and frugality," was stressed by General Chiang Kai-shek when he inaugurated it. "Conscientious adherence to these values will provide us with weapons stronger than any military machine," he declared.

Headquarters of New Life Movement

So whether it be in cutting out the ubiquitous commission ("squeeze"), destroying graft in high places or in teaching little children not to wipe their noses on their sleeves, the New Life Movement seems to be creating not *a new* China but China *anew*. For as Madame Chiang says in preface:

"We are essentially an agricultural people, bowed down by honest toil, and even though the impact of new ideas has threatened our ancient values and standards, the unchanging virtues of our forefathers remain with us. The past is essential for the future, and progress does not consist in any break with the past, but rather in creating new values on the basis of the old. Social growth, if it is really vital, must follow its own laws of inner logical development, for only in that sense can it be a living growth and have permanent value."

At the present time Missionary George W. Shepherd, who did such a fine piece of work in the Lichwan, Kiangsi Province experiment, is acting as Joint Executive Advisor to the New Life Movement with headquarters at Nanking. It was at the special request of the Madame that Mr. Shepherd has taken over this work.

The *Christian Science Monitor* in one of a series of articles written by a special correspondent in China, reports a conference with

Boy Scouts Serve the New China

Mr. Shepherd in the New Life headquarters at which he is quoted as saying: "New Life is China's answer to communism. Decent, honest government, lower taxes, social welfare work, more education and proper recreation, these are the things the New Life Movement stands for and they will do more to defeat communism in China than a fleet of bombing airplanes."

From Cross to Crown

Arranged by Mrs. Julia Ashley Rich

"I AM the first and the last and the Living One: and I was dead, and behold! I am alive for evermore." Rev. 1-17 and 18.

The seed must be sown in the dark earth if it is to germinate and break through to the light of the sun and become a living growth. The gloom of the Cross—the agony of death—the separation of the mortal from the immortal—these must precede the resurrection. There is no avoiding this.

But—we know the Way. We need not dread so bitterly the last farewell to life as we have known it, since we have been shown so beautifully that after the darkness—after the suffering—after the crossing of the river—comes the sunshine of immortality—the triumph over death.

Jesus tried to impress this upon his disciples and prepare them for his death when He said:

"Except a corn of wheat fall into the ground and die, it abideth alone. But if it die it bringeth forth much fruit."

Praying for them—His friends—he said: "Father, I will that they also be with me where I am, that they may behold my glory which Thou hast given me."

"Neither pray I for these alone, but for them also which shall believe on me through their word."

This embraces us *all*—if we truly believe in Him who died on the Cross so long ago, and follow in the footsteps of those who carried on His work after He left them.

The sorrowing disciples, shut in that upper room for fear of the Jews, were mourning the loss of their leader, when behold! without the opening of a door, or the removal of a material obstacle to entrance, the One for whom they mourned stood before them, saying: "Peace be unto you." And so, on His day of resurrection He comes to us all, pointing to His hands and side, and saying, "Receive ye the

Holy Spirit." Joy after sorrow—life after death—victory out of defeat—the Crown after the Cross—the great lesson that makes our journey on earth bearable. For, if Christ be not risen, where is our faith—where is our hope—where is release from the power of sin? Death is merely the portal to life, which He passed over gloriously, to chart the way for us. We worship, not a dead and buried Saviour, but one who is alive forevermore—who suffered and triumphed that we might live forever.

Easter Lilies

How can we doubt, when as each Easter comes
These blooms appear from out their earthly homes,
Bursting their bonds to point the way to Him,
Rising from darkness to glory—straight and slim,
Pure white and gold, they speak to us today
Of One who rose—as they—from out the clay—
Up from the night—saying to us yet—"Thy Saviour lives"—lest we forget!!

Prayer. Dear Risen Lord and Father: We thank Thee for the vision of immortality which Thou hast given us—for the promise of "many mansions" being prepared for us with Thee. We know that because Thou dost live, we also shall have eternal life. Take from us doubt—remove all fear—give us courage—enlarge our faith—and confirm us in the joy that is ours because Christ has risen from the dead. As He bore His Cross so bravely, may we take up ours and follow on, looking to Him for strength to carry it patiently and trustingly to the end. Amen.

Hymn 257—The American Hymnal. Tune: Elsa.

How blest was that life once lived upon earth,
The life of the Saviour of men,
What joy was their part who learned at His feet,
Who loved and who worship'd Him then.
I know that He liveth—Redeemer and Friend,
To bless and to comfort our way,
I know the glad song of the heavenly throng
He liveth—He liveth today.

A Delightful Way to Travel

By Fanny B. Cobb

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A plan that could be adapted to traveling in the Near East and Philippines this coming summer, after journeying through Africa

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Did you ever play the game of make-believe? Play it with me this morning. Follow me on the long trip I took by steamer, rail, ox-cart, canoe, bicycle, auto, and airplane from Cairo to the Cape and from Johannesburg to Liberia. I realized as never before the vastness of the continent. If you cut it up you could make out of the pieces another United States, another Europe, and China and India, possibly Japan.

Many guides assisted me in seeing the country and its people—but there is a difference in guides. Some take you swiftly from one important point to another; others loiter along, pointing out each detail until you get very weary. Margaret Wrong is one of the former, and with her help I got a good idea of *The Land and Life of Africa.*

On the other hand, Mrs. Kellersberger spent so much time looking for *Congo Crosses* that I wished I had never started. Congo crosses are the copper crosses that a man pays for his wife, but she looked for them on the land, in the sky, at the crossroads, and in the hearts of the women.

Basil Mathews and Emory Ross also acted as guides. I was very fortunate in having Mr. Mathews as he is used to taking young people on these trips and knows how to make them interesting.

"When you *Consider Africa,*" he said, "you realize how much we owe to it. Over three and a half million pounds of coffee are used each year at our breakfast tables from Ethiopia alone and some twenty-five million pounds from Africa as a whole. Fifty-five million pounds of palm oil are poured annually into American soaps, lubricants and cosmetics and one hundred and ninety million pounds of African cocoa are used in chocolate candies.

"For billiard balls and hair-brushes America imports over eight thousand pounds of ivory. For gloves and shoes, purses and coats many million pounds of sheep, goat and kid skin are sent to the United States and thousands of pounds of monkey skins from the Gold Coast." He told me of many more ways in which we are dependent on Africa.

Mr. Ross was more profound, but I learned *much* from him. He showed me how much has come *Out of Africa* in the last few years. He said, "Africa *was* the dark continent. Africa today glistens with diamonds, nearly the whole world's supply. It glistens with most of the world's gold, with mountains of copper, with most of the world's radium." I would advise a trip with either of these guides.

I had a very pleasant visit with Mabel Shaw in the school she is conducting at Mbereshi. Around the school are *God's Candlelights*, a bush whose flowers look like Christmas candles. In the lives of the girls you see the light she has brought to them.

Another visit I enjoyed was with Felix Faure. He told me of lives changed by *Christ in the Great Forest*. The Mbumefué, as the native evangelist is called, is carrying the word of God to the most remote regions and the Tribe of the Children of Our Father God is taking its place among the tribes of Africa.

As my time was limited I did not visit Dr. Schweitzer in his *Forest Hospital at Lambaréné, on the Edge of the Great Forest*, but I was there a few years ago and he is doing a great work there. Visit him if you have a chance.

When I got to Johannesburg Ray Phillips took me on a tour of the mining compounds and showed me the work he is doing there. The charge for taking a large party through is only two dollars. Can't your society go some day? (*The trip is a movie.*)

When I reached the West Coast I renewed my acquaintance with Dr. Mary Cushman and saw the hospital for which she raised money while on her furlough. I saw also Dr. Jim and Mrs. Jim and *The House That Jim Built*. You would enjoy going through it. Admission is only a dime.

When crossing the Atlantic a few years ago I saw Mr. McDowell and his boy, playing shuffle board and took them for French people. Later I learned that he and his wife were Negro missionaries, sent out by our Board to start a new work and that their support comes largely from the Negro churches of our denomination. Mr. Ross spoke very highly of the work they are doing.

The question has been asked, "What can America and Europe do to aid in bridging the gulf today between the Africa that was and the Africa that ought to be?" Mr. William Bell took me to see some of *Africa's Bridge Builders*. Another part of *Africa's Answer* (is) *The Work of the American Board*. Georgina Gollock introduced me to some of the *Sons of Africa*, old kings and chiefs and living Christian leaders.

After my return to America I went South and found myself one day in a company of highly educated Negroes. Booker T. Washington was there, *Up From Slavery*, and Dr. Moton, from Tuskegee, telling *What the Negro Thinks*. With them was Charlotte Hawkins Brown, founder of Palmer Memorial Institute, and Mary Bethune, who started Bethune-Cookman College in Florida.

They were joined by Dr. John Hope, a former Worcester Academy boy, who later was granted honorary degrees from five colleges and who was president of Atlanta University. Mary Branch came in with *Twelve Negro Americans* who have done noteworthy work in various lines. She has raised Tillotson College, Austin, Texas, from a struggling school to a college of first rank.

Charles Johnson introduced me to some of them as *A Preface to Racial Understanding*. Ina Corinne Brown and Edwin H. Embree told *The Story of the American Negro* and *Brown America*, but Miss Brown was a little easier to follow. Get one of them to tell you the story.

While I was in the South I took a trip through Dixie Land (*the trip was by stereopticon slides*) and visited *Avery*, the school that sings; *Cotton Valley*, where cotton is king; *Lincoln Academy*, King's Mt., the Northfield of the South; *Dorchester*, with its new boys' dormitory; and *Ballard Normal School*.

After visiting these schools I had a talk with Marion Cuthbert. She said, "*We Sing America*, land of the free," yet she is denied many of the privileges we enjoy because of her color. She talked in a very simple way of the things the Negro has accomplished since his emancipation.

The Generalissimo and a Bible

We have learned on good authority that when Chiang Kai-shek, the Generalissimo of China, was captured by the forces of Chang Hsueh-liang, all books and writing materials were taken from him, but that upon the entreaties of one of the officers, the Generalissimo was given a Bible. This was his constant companion for fully two weeks and helped to give him the special strength and courage that the situation required.

Looking Across Racial Barriers in Florida

By Pattie Lee Coghill

A NEGRO project worked out with the St. Petersburg young people was a thrilling experience. I met the committee on Saturday afternoon when we completed plans, and led the meeting on Sunday evening.

It happened that one of the young people had visited the Negro high school the previous week to judge an art contest and he gave an excellent report of his observations.

Then we assigned "investigations"—schools, churches, living conditions, recreational facilities, voting, WPA and other social agencies, and so on. All of the young people had some part in it.

The highlight of the week came on Monday afternoon when we had great luck in finding just the right people to talk to. First we went to visit the Happy Hearts Kindergarten which is conducted by the wife of a Negro Presbyterian minister.

We were interested in her reaction to our coming. First she didn't know just how to take us and was decidedly formal and unapproachable; as she discovered more about us—that we represented the Congregational church—she became friendly and was careful to tell us in connection with other things of her need for fuel and for playground equipment.

We decided that this was natural since the interest which white people take in Negroes is most often some kind of charity. Later when she found that we were truly anxious to learn about the Negro and that we were studying the subject, she was the most helpful person we met.

She told us who the leading Negroes of the city were—ministers, dentists, doctors, about the newspapers, and finally about Professor Griffen, high school principal, who heads the local organization of the National Association for the Advancement of Colored people.

We then rode through the Negro sections to see living conditions at least from the outside. When we were in the business section we saw the sign of the Negro dentist whom Mrs. McAdams, Kindergarten teacher, had told us about. There we had the grandest visit.

Dentist Leggett was very dubious of us when we came in and then beamed upon us as he found out more about our interest. His office was the meeting place of the Negroes of the section and they came and went all the time. He didn't seem to be doing much work, but was having a good time. Later some one of the group told us he knew the names of more Negroes than anyone else in the city!

Adjoining his office—all on the first floor—was the city Negro doctor and we had a good talk with him. He invited us to attend a clinic at the Negro hospital on Wednesday.

Just then Dentist Leggett looked up and said: "Hello, Professor Griffen, here are some people who want to see you." Professor Griffen told us of his personal experiences in trying to vote in St. Petersburg, about his school in which every teacher has an A.B. and two of them have A.M. degrees and the low wage scale as compared to the white teachers of the city, and his feeling about his own race.

The young people were deeply interested and moved by what he told us as he leaned forward with his chin in his hand. It is no wonder that we did not notice that night was coming. We asked him all kinds of questions and learned so much.

I was interested in him because he was a graduate of Fisk and had taught at Talladega, and had left Florida never intending to come back again. He was the typical modern young Negro — educated and proud of his race. We talked to him nearly two hours, arriving home so late for supper that the parents of some of the young people were very much distressed about their whereabouts.

On Wednesday I went to visit the clinic and to look over the hospital which is a part of the municipal system. It had twenty-five beds and more or less good equipment. I met a young German surgeon whose views became much more important than the question we were studying that week.

It was the first time I had ever known personally a German young person who was absolutely wrapped up in Hitler and whose eyes lighted up whenever his name was mentioned. Fine mind, highly educated, and from a prominent family.

Thursday night the whole group met to give reports and to make plans for the rest of the week. One of the boys gave a grand account of a visit to some of the Negro ministers and especially to the leading Baptist minister of the city, who had invited our young people to visit his Young People's Society.

Investigations continued and on Sunday night we had a report from all those who had not previously given theirs. Plans were made for collecting reports for the *Key Hole*, their mimeographed newspaper, and for a visit to the Negro Baptist church—young people's meeting—in January. The visit had to be postponed until then because of

Christmas activities. Sometime they hope to have Professor Griffen speak to them.

On Sunday afternoon a carload of us took pictures of the kindergarten, some of the schools and churches, and so forth which we had visited earlier. These will go into a scrapbook—and later we hope to help the Happy Hearts Kindergarten with some playground equipment.

The Home Missions Council Considers the City

THE description of "the urban process" and what it does to men and churches served as the intellectual core of the annual meeting of the Home Missions Council at Asbury Park, N. J., January 11-14. The factual basis of the discussion was laid by Charles H. Sears of the Baptist City Missionary Societies of New York and Samuel Kincheloe of Chicago Seminary.

After these men had spoken, two hours were devoted to a lively panel discussion in which a goodly number of people participated. In the following outline no attempt will be made to trace particular ideas back to the people who enunciated them.

The period since the World War has seen the rapid growth of metropolitan areas, particularly New York, Los Angeles, Chicago, and Detroit, rather than the increase of population among cities generally. According to the census of 1930, 80 per cent of our urban population is to be found in 96 metropolitan districts. Forty per cent of the boys who were on farms in 1920 were in these metropolitan centers in 1930.

Previous to 1920 there was a close correlation between the growth of cities and the rise of particular industries. Since 1920 population has been piling up in commercial centers—such as New York, Chicago, and Los Angeles—rather than in communities where manufacturing is the chief activity.

When "so much is put into so small" various things happen to the human spirit. Few people are really fit to live in a large city. Most of us suffer from "psychological over-density." The multiplicity of stimuli tends to divide our personalities.

Life is broken up into episodic fragments. Instead of a consistent stream consciousness first one thing happens and then another, oftentimes without there being much relation between them. The group is so large and so heterogeneous that leaders find it impossible to control an effective following. Life becomes chaotic.

A community was defined as "a constellation of organizations and institutions." In metropolitan areas these tend to disappear. Geography loses its significance. Where one happens to spend the sleeping hours becomes quite immaterial. Neither the person next door nor the neighborhood makes much difference. People tend to associate with those who are like-minded to themselves regardless of the accidents of legal residence.

On the negative side this has resulted in the breakdown of village cultures and controls. We are no longer compelled to follow a prescribed pattern of life under pain of social ostracism. We can do as we please. A sense of immediate responsibility to the community evaporates.

On the positive side two gains can be charted. One is the expansion of the cultural hinterland. That which was once the privilege of the few is now the opportunity of the many. The metropolitan district opens endless doors to cultural growth before the ordinary man. Gradually what might be called the "metropolitan personality" is emerging in men and women who have learned to think in terms of urban life. They have a real

As Buildings Soar Skyward Community Life Vanishes

concern for the good of the majority. They are swayed by principles rather than emotions. They are the salt which may savor the lump—and the hope of the future.

What does this mean for the church?

In the metropolitan districts, the "horizontal community" tends to become the "vertical community," which affects church life in a strange way. In the village church one can expect to find one or two doctors, the same number of lawyers, half a dozen teachers, a banker, and one or more representatives of the various callings. The church is a cross section of the community. It is the place where different types of men meet upon a common basis of neighborliness.

But in the city, people tend to associate themselves together on the basis of common interests. "Birds of a feather flock together" with a fine disdain of distance. One of our churches in New York City boasts of ninety school teachers—while other congregations are probably destitute of a single pedagogue. A certain Presbyterian church has fifty physicians, while another congregation of a thousand people appears not to have an active doctor of medicine in its fellowship. In a factory district one gets only factory workers, in a suburb only suburbanites. The result is that the church becomes a class institution.

At the Home Missions Council practically every speaker viewed this situation with a greater or less degree of alarm, but nobody seemed to know what to do about it!

Several people felt that the church should seek to restore something of the old community life—yet no one had any definite plans to suggest. One of the humorous features of modern church life is that the idea of the community church came into vogue just at the time when the automobile was destroying the community as an effective unit in large areas of America. Apparently if all sorts and conditions of people are to mingle in the same church it will have to be upon some other basis than that they happen to live in the same geographical area.

Ernest M. Halliday was succeeded as president of the Council by Edward D. Kohlstedt, secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Boys and Girls of America

Where Rain Is a Great Event

MARY wishes that she had more neighbors. In a country where it takes twelve acres of land to supply enough grass for one cow a farmer has a hard time making a living on less than two hundred acres. This means that frequently it is a mile or even more from one house to the next. Clothesline conversations do not take place under such conditions. Neighbors rarely get in each other's way; usually they are very glad to see one another.

Girls who grow up out on the western prairies miss some of the fun which children enjoy in other portions of the country. They do not climb trees, because there aren't any. Swings are a great rarity because there is little or nothing from which they can be hung. Hide and seek is a bit difficult when there are hardly any places where one can get out of sight. You can see and be seen for great distances.

Mary's School, Schoolmates, Her Teacher's House

Mary is accustomed to much wind and little rain. Dust and tumbleweeds are always blowing around, but the wind also keeps the windmill going, and it does much work, such as pumping water out of the well. Some people hitch their windmills up to storage batteries which in turn supply them with electric lights. Not far from where Mary lives there is a gas station which at night is "lit up like a Christmas tree"—thanks to a big windmill. All such illumination costs is an annual overhauling of the machinery and a new bulb now and then.

As for rain, there is nothing which makes the people in this

western country so happy as a good shower. Much sunshine, especially at the wrong time of year, makes them gloomy, but their faces light up when they see a cloud in the sky. Over a period of years the average rainfall is seventeen inches a year, which is just enough to make things grow. But some years only half of this amount of moisture falls, and then the cows have a hard time finding much to eat. When Mary's teacher told her that the average rainfall in New York City is 42 inches, and that the only crops they raise are flowers in window boxes, she wondered why they could not ship some of their rain water out to South Dakota, where she was certain that it would do more good.

Mary's father usually drives her to school, which is two miles away. It is a nice spic and span building, but there are only seven pupils—as you can see by the picture—of which three are girls and four boys. Mary has good ears, so she listens to everybody else's lessons as well as her own. That way you know just what to expect when you get promoted to another grade. Mary is lucky in that there happen to be another girl and a boy in her grade so she does not have to recite all the lessons herself. Besides, it is much more fun when somebody else has the same troubles that you do.

Where Mary Lives There Are No Trees and Is Much Wind

Nobody wanted to board the teacher for Mary's school, so the school board built her a tar paper "teacherage" out back of the school house, which you can also see in the picture. She manages to keep herself snug in these small quarters, and has no trouble getting to school on time!

From Mary's house to a "real church" is about fifteen miles, which is too far to go much of the year. During the winter Mary's mother teaches her the Sunday School lesson out of a Home Department quarterly. In the summer a Daily Vacation Bible School is held at another schoolhouse about five miles away by a college student sent out by the Home Missionary Boards of our churches. It lasts only two weeks, but the children have a good time with their songs, Bible stories, and dramatizations. Part of the fun is taking the student home to spend the night. Company is a real treat out on the prairie.

Mary thinks that the dry part of South Dakota would not be such a bad place to live if there were only more girls and boys around with whom she could play. But some days she gets rather lonely.

Two Plucky Daughters

On the campus of one of our mid-west colleges are two sisters whose sparkling eyes reveal a keen enjoyment of life. Their father has been dead for sixteen years and their mother for five, but thanks to the assistance of the Board of Ministerial Relief they are securing for themselves the sort of education which ministers usually manage to give their children.

Their father was a graduate of Yale Divinity School and preached for twenty-seven years in the middle west and on the Pacific Coast. When he died in 1920 his daughters were five and two years old respectively.

He left a little insurance and a small fruit farm, which has consumed more in taxes than it has paid back in income. The widow was granted a pension of $400 a year by the Board of Ministerial Relief, on which she reared her daughters in the best traditions of German frugality.

In 1932 the mother passed away just as the daughters were approaching the ages of seventeen and fourteen. She left them $1000 of insurance and the same old fruit farm.

They went to live with a grandmother who was then eighty-three years old. She had a little home, but hardly any income. The girls received grants of $134 apiece from the Board of Ministerial Relief, which has been supplemented with generous checks at Christmas time and some emergency help.

A year and a half after her mother's death the older girl, whom we will call Bessie, graduated from

Pacific School of Religion Berkeley, Calif.

high school with an average of 95, standing fourth in a class of 97 young people.

One of our colleges offered her a scholarship of $75 and a part-time office job. For the past four years she has managed to attend college on a "pay as you go basis." She has worked as much as twenty hours a week in the college office during term time, and all day long during the vacations.

This has taken care of her tuition and room rent. Much of the time she has waited on table for her dinners and suppers, leaving breakfast as her own cash item so far as food is concerned. The grant from the Board of Ministerial Relief has been used for clothes and general reënforcements.

In spite of a strenuous life Bessie has not missed much. She is majoring in English with minors in public speech and dramatics. Somehow she has managed to study music on the side. She sings in the choir and handles emotional parts in student plays quite effectively. This June she expects to receive her degree *magnâ cum laude*.

Meanwhile the younger sister, whom we will call Bertha, has been coming along. In stature and dignity she rather surpasses Bessie. During her last years in high school she has lived with an aunt. Two years ago the fruit farm was sold with the expectation that $100 a year would be paid on the purchase price—which has helped a little.

Last June she graduated from high school, and this fall she joined her sister at college. She has been awarded a scholarship of $90, while Bessie has deeded over to her younger sister the table-waiting job which she had last year.

A family reputation for energy and efficiency is quite an asset when one is trying to work one's way through school. Bertha's interests run towards home making. She expects to become a teacher of home economics.

In addition to these girls there are about twenty other young people whose attendance in college is made possible by grants which the Board of Ministerial Relief makes to them or to their parents. These boys and girls are earning most of their way, but a little cash now and then does help mightily.

One of the most glorious traditions of the ministry is that the sons and daughters of the parsonage should have a college education. Where the father has been taken by death or is suffering from age or other disability, it is only fitting that the churches should extend some measure of help to the children.

A Man from Syria Sees America

By Henry Harrison Riggs

No collapse of the spirit of giving is evident. Emergency appeals for the relief of human suffering in flood or fire or drought bring forth response adequate to the immediate need.

Nor is there any perceptible diminution of interest in the life of people in other lands—rather the contrary. I think on no previous furlough have I found people so eagerly interested or so ready with intelligent questions on life and conditions abroad.

Rather reluctantly I have been forced to the conclusion that the falling off in missionary giving is mainly due to causes within the church . . . to my mind there is one that outweighs all the others: "We Christians are not so cocksure we are right as we used to be."

This lack of assurance is expressed in many ways. There is sometimes a pathetic heart-sickness in the statement:

"We have had the Gospel

preached in a church at almost every street corner in America, and see what a mess we are making of our life!"

Too often as I listened to many preachers, I sought in vain for the note of absolute faith that the way of Jesus is the one salvation adequate for our modern life and problems.

A pastor who has not a clear conviction that the Gospel of Jesus can bring victory and fullness of life to the men and women of his own neighborhood cannot be expected to arouse them to the glorious privilege of passing that Gospel on to others.

And this leads me to state a fact that has come to appear to me convincingly clear during this furlough. The center of gravity of the missionary movement has moved across the ocean. Our churches depend for the quickening of their missionary interest either on home board secretaries who for one reason or another have been withdrawn from active work on the field, or on visits from missionaries on furlough.

Now, far from deploring the situation just described, we should think of it as normal. From the very beginning of the Christian movement, the church has ever been revitalized from its missionary efforts abroad.

We who have the unspeakable privilege of coming face to face with the deepest need, and of seeing that need supplied from the abundance of our Lord—we owe it to Him to share this inspiration with those who have not had the same opportunities.

Probably many missionaries have heard the almost pathetic expressions of appreciation of the spiritual quickening that has come to those at home from such fellowship.

May God help us, through our experience of our Master's presence with us on the difficult field, to bring to our home churches a message of reality and new faith vital enough to revive the missionary movement at home!

A Man from Africa Sees America

By James Bennett McCord

SUCH spontaneous good nature and universal courtesy as I have met in America I have never experienced in any other place or at any other time.

People seem to have mellowed since the last time I was here eight years ago. Perhaps it has been the depression which has made everybody so "wondrous kind." Perhaps being hard-up has given folks a fellow feeling for the others who are hard-up. At any rate, there it is. It has been a joy and a delight to move about among people.

Some pessimists say that the churches are losing their religion and that our civilized society is going to the dogs—especially the young people!

I can't believe it! It seems to me that there is *more* Christlike love in the country today than there ever has been before.

It expresses itself differently, that's all. The rising generation cannot or will not express its religious feelings as we did fifty years ago. They just won't do it. Many of the old definitions of beliefs, yes and some of the beliefs themselves, often fortunately, have been discarded.

But the spirit is there: the spirit that Christ had when He lived among us and upset so many of the worn-out definitions and beliefs of His time.

I can see the Church of the next fifty years eliminating many nonessentials, emphasizing the essentials, and carrying on the work of our Lord as He wants it carried on.

For this poor old world surely needs such a Church. The work of the missionary has hardly more than begun as yet, for the non-Christian lands need a larger and larger measure of the religion of Jesus Christ.

So do our so-called Christian lands. I have faith to believe that our churches in America are going to recognize their responsibility and opportunity; are going to respond to the needs of the world.

Wanted—Baby Organ

in good condition for Social Service work in Beirut, Syria. Readers having an organ of the above description to offer kindly address Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

Secretarial Side Lights

The American Board's Three-in-One

One does not think of Mrs. Sally Medlicott in an official capacity. Rather does she exemplify the graciousness and cheeriness which have made Mount Holyoke College famous.

Sarah Endicott Allen was born in Longmeadow, Mass., and just naturally journeyed over to South Hadley for her college years. Although she graduated with the class of 1911, in some ways she has never left the college. As a member of the Graduate Council and as president of the Mount Holyoke Club of Boston she has had much to do with its affairs. With a daughter in the student body and a son over the hill at Amherst, her ties with Mount Holyoke are particularly intimate at present.

After her graduation she worked for two years with the Y.W.C.A. and then married William H. Medlicott. This was followed by four years of exile from New England which were spent in New York City, where she and her husband enjoyed the fellowship first of the Broadway Tabernacle and later of the Flatbush Church of Brooklyn. In 1919 they moved to Boston.

While in New York, Mrs. Medlicott became a director of the New York Branch of the old Woman's Board of Missions. After her arrival in Boston she was elected a director of the Board, where she continued until the merger, when she became a member of the Prudential Committee of the American Board.

Through the years Mrs. Medlicott has pursued a variety of activities—president of the Women's Association of her church, for fifteen years superintendent of either the Primary or Junior Department of the church school, always much addicted to committees, active in a woman's club, and a moving spirit in a literary study group.

In the fall of 1935, Mrs. Medlicott was invited to become an acting associate secretary of the American Board to conduct the correspondence with Japan and to look after the candidates for appointments under the Board. Later she was asked to give some of her time to assisting Dr. Goodsell in caring for the multitudinous responsibilities which have descended upon him. As a secretary Mrs. Medlicott has slipped into her position with the minimum of publicity. Because of the way that she does things she continually finds more things which she is expected to do. Her personal efficiency invited increasing responsibilities.

As for recreations, she confesses to two—reading and traveling. She is perfectly willing to take a train going in any direction at any time and to any destination. Anyone with such predilections was born to be a secretary.

"'Twas More Hopeful" [*Continued from page 107*]

balanced, yet ways and means of increasing receipts must take precedence if the work is to be saved and our mission fulfilled.

6. The united purpose to be aggressive in promotional action: "to retake," in the terms of Chairman Bohn of the Missions Council, "the $3,000,000 hill of missionary benevolences which we took in 1923 and held for so many years"; to reach every church in the Fellowship, through a home or foreign missionary, or through some officer or director actively connected with one of the boards; to give each church a first-hand picturization of the missionary work of the Church, by means of addresses, round table conferences and conversations; to hold a series of convocations of pastors, lay leaders, men and women, allocated so that all parts of America will be reached; and last but by no means least, to seek to catch the imagination of every member of every local church through highly illustrated syndicated information published in the various state papers.

A program that reveals a new mind, a new unity, a new hope in the circle of those who carry the heavy responsibility of meeting the pressing and challenging needs of the world-wide work.

Book Chat

CHRISTIANITY AND OUR WORLD, by John C. Bennett. (Published by the Edward W. Hazen Foundation, distributed by **Association Press**, $.50.)

The world-wide missionary program of the Church rests on the assumption that the world needs Christianity. Those of us, lay workers, ministers, missionaries, teachers, home base secretaries, who are concerned with urging upon people the importance of Christian missions need to know what the needs of the world are and what part Christianity may play in meeting those needs.

"Christianity and Our World," by John C. Bennett, gives in concentrated form a good answer to these questions. This is the first of a series of little books to be published by the Edward W. Hazen Foundation in an endeavor to present "simply, compactly and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today." Since the Hazen Foundation is concerned with religion as it relates to the thinking and living of college and university students, the book is aimed at that group; but its usefulness will go far beyond that. In its sixty-four pages it presents four problems: the secularism of life today, the confusion which has followed the breakdown of authoritarian morality, our economic system which "grew up when the Church was asleep," and the tyranny of the totalitarian state complicated by the accompanying evils of extreme nationalism, racialism and threats of war. In the discussion of each problem Dr. Bennett states the present situation, traces it back to its roots and then shows what elements inherent in the genius of Christianity are applicable at this particular point. He does not offer Christianity as the panacea for all ills, but he does convince the reader that if he is living by a philosophy which calls itself Christian, he cannot ignore the implications of that philosophy; and he does indicate a few points at which the church and the individual can make a beginning.

The book is well organized, clear cut and therefore easily read and remembered. It is much more important than its brevity and low cost would indicate. The authors of the remaining books in the series assure us that the high grade of workmanship shown by Dr. Bennett will be maintained.

—*Mrs. E. E. McClintock*

Books Received

CONCERNING THE MINISTRY, by John Oman (**Harper's**, $2.25).

The chapters of this volume were talks to his students by the former principal of Westminster College, Cambridge, England: "Just talks, with freedom to wander into by-paths, the last effort of the week, when teacher and taught had had more than enough of serious lecturing; further, unattended by any shadow of examination, the speaker at his ease and the student, delivered from his notebook, free to listen or not as he was interested. The subject is mainly only the human side, especially intercourse with life and men and books." The practical bent of these talks is shown by some of the titles. Enemies of Leisure: these are flurry and worry; Personal Weight, which is illustrated by the criticism of an address—"It would read quite well, yet our friend impresses one as so small that nothing he says carries any weight"; Fervour and Its Substitutes; Conversation; Reading; Plan.

WE PRAY THEE, LORD, by Roy Wallace Thomas (**Cokesbury Press**, $1.25).

The author's view of the function of prayer is the alliance of ourselves fully with God. "Impossible claims are made for prayer. There is much that prayer was not designed to attempt." He gives many examples of the wrong kinds of prayer: oblique prayer; prayer for things. Also many examples of the true use of prayer in training the will, solving vital problems, practicing meditation and repose, acquiring the technique of guidance, becoming socially creative through prayer.

Recent Publications

The American Board

The American Board in Africa. 8 pp.

The Council for Social Action

A Call to Action on the Reduction in Work Relief. 2 pp.

The Home Boards

Children in the Philippines. A five-session unit for primary groups issued by the Education Society. 28 pp. 10 cents.

Ninety Years After——? The Annual Report of the American Missionary Association for 1936.

Paying for Church Buildings. The Optimism of Yesterday Lays a Burden on the Faith of Today; issued by the Church Building Society. 8 pp.

Philippine Friends. A five-session unit for juniors issued by the Education Society. 24 pp. 10 cents.

This, That, and the Other

Going to Heaven by Airplane

Walter, three-and-a-half-year-old son of Mr. and Mrs. John Reuling of Adams College, South Africa Mission, went with his mother to a Girl Scout Rally, and was much impressed by a group that marched singing, "Step by step, step by step, I will follow Jesus." That night he was heard humming the tune, then suddenly and disconcertingly remarked:

"Step by step, step by step! Is that the way you get to heaven? I always thought you took an airplane."

Progress in Puerto Rico

La Iglesia Evangélica Unida de Puerto Rico was organized in January, 1931, as a merger of the churches which had grown out of the missionary work of the Congregational, Christian, and United Brethren denominations. In spite of the depression and the hurricane of 1932 the thirty-four churches of this group have registered a gain of about 50 per cent in six years, with a present membership of 4,500. In Puerto Rico Sunday School is the most popular service of the church. The schools of the United Evangelical Church enroll 8000 members, with an average attendance of 5,500.

South Africans Praise Work of Mission

European South African visitors to the institutions of the American Board South African Mission are loud in praises of the unique work these are doing. Their good opinion is practical, too, for the McCord Zulu Hospital in Durban has succeeded in raising locally fourteen thousand pounds for the extension of its work. The missionaries are on the board of control of the hospital so it continues to have a vital Christian life and has not become institutionalized. Adams College has recently launched a similar campaign.

Home Was What He Made It

One man in a village class held by Jessie Payne in the Paoting field spoke of his home as formerly such a place of confusion that he ran away to the court of the church to have quiet. But when he realized that his home was what he made it and began to live his Christian life there he found a great change. He said that home was now like a bit of heaven.

Another Christian Renovated His Village

Another man in Miss Payne's class has almost renovated his village in the three years since the idea of Christianity as a service in his home and village has taken possession of him. He taught the women and girls in his own big family to read, organized classes for the teaching of the "Thousand Characters," using for the advanced work books that introduced the pupils to the message of Jesus. He has an anti-gambling club and a club for keeping the streets of the village clean.

Opium Smoker Cured by Prayer

Yet another member of Miss Payne's class had smoked away much of his property when he asked the evangelist what would cure him and was told *prayer*. He prayed for two weeks and became a changed man. On stunt night he acted out before the class the horrors that go with the awful craving for opium.

The New Music School of Adams College

Mr. Caluza, who is heading up the new school, has studied music in America, has composed and recorded many Bantu songs, is training several choirs and a quintet that has sung in Durban and over the radio. Every Sunday evening he has a community sing—spirituals and sacred choruses.

Zulus Give Happily to Home Missions

Two missionaries and two Native ministers, sent by the missionaries and Zulu leaders of Natal to survey the need in Inhambane in Portuguese East Africa reported to the annual conference of Zulu churches. Their report was received enthusiastically and they were delegated to visit all the churches in Natal and Zululand to arouse interest in work among the Batswa. They asked for subscriptions to be paid in by June, 1937. These ranged from ten cents to thirty dollars.

Several promised $10.00, a goodly number $5.00, which for a Zulu is equal to from $25.00 to $30.00 for an American wage earner. As churches—of ordinary poor people—they subscribed from $25.00 to $200.

And the promises were made so happily! People clapped their hands and sang praises as one and another rose to make subscriptions.

There are ninety little Congregational churches in that Inhambane area, each located in a field where there is a large non-Christian population, and their work is carried on altogether by uneducated laymen who give freely of their time. The salaries of two Native ministers of some efficient lay evangelists have heretofore been met directly by a

few interested friends in America who are now withdrawing their support, largely because there is no one in the field to supervise the work and bring encouraging results.

Community House, Sofia, Bulgaria

This was completed last fall, thanks to the generosity of Dr. Willis Pierce, of California. It is now known as the Orlinda Childs Pierce Memorial School and Community House, for in it are rooms for the Kindergarten and for the Grade School under the supervision of Mrs. Alma Woodruff. There is a Hostel, a Baby Center and other efforts toward community uplift. Miss Agnes Baird is the Director, and Miss Christina Dimitrova, the Matron, has taken hold of the work well.

Dr. Arthur E. Holt Garlanded in Bombay

When Dr. Holt was in Bombay, India, he was garlanded by the "sweepers of Bombay . . . the caste below the castes. One of the faculty in the School of Social Work has deliberately lived with and taught night school for these sweepers and has written a two-volume account of their life and customs as a doctor's thesis for the University of Bombay. I got him to take me to his schools, through the one-room apartments where from six to ten people live; and then to cap it, there was a meeting of the *panchayat* where we met the ruling elders of the outcaste group and discussed their problems in Bombay. Strange to say, what impressed me was the neatness of the one-room *chawls* and the honest sense and ambition of these people who, every day in the year for twenty-five cents a day, cart away the filth of Bombay. Of all the garlands I ever expect to receive I never expect to be moved as by the one they gave me at the end of the meeting."

A Chapel for Pilgrim Park

Two days before Christmas, Superintendent A. C. Hacke of North Dakota received a check for $3000 from A. L. Moody, a merchant of Fargo, to be used for the erection of a chapel or auditorium at Pilgrim Park, the young people's summer conference grounds of North Dakota, as a memorial to his wife, Mrs. Ida M. Moody. Mrs. Moody had been greatly interested in the North Dakota young people's conferences, and usually helped with the expenses of the Fargo group. Although she had expressed a desire to visit Pilgrim Park she had never been able to do so. She died last summer while the conference was in session. It is hoped that others will be inspired to add to the convenience and beauty of Pilgrim Park and the other western conference grounds which are owned by our churches.

Memorial Tablet to Dr. Ingram

A brass tablet with the following inscription was unveiled in December in Peiping:

TO THE GLORY OF GOD
AND THE MEMORY OF
JAMES H. INGRAM, M.D.
1858—1934

AS PHYSICIAN, SCHOLAR, TEACHER AND FRIEND HE GLORIFIED HIS LORD BY A MANY SIDED MINISTRY TO HIS FELLOWMEN AND CROWNED HIS FORTY-SEVEN YEARS OF MISSIONARY SERVICE TO CHINA BY LAYING DOWN HIS LIFE IN DEFENSE OF OTHERS. THIS TABLET IS ERECTED BY THIS INSTITUTION, TO WHICH HE GAVE THE LAST YEARS OF HIS ABUNDANT LIFE.

COLLEGE OF CHINESE STUDIES

Literacy Charts for Army Officers

About a hundred and fifty army officers were placed in Camp Keithley, a part of Dansalan in the Philippines, to be trained for a month, then sent to all parts of northern Mindanao to train others. The American Board Mission was asked to teach them how to use Dr. Laubach's literacy charts which he had invented for the purpose of teaching people to read in a very short time. Miss Minnie Schultz reports that they were very much interested. The Mission was requested to send the man who had two classes a day with them across the lake to teach the Moro soldiers in Tamparan. Mr. Ambrosio Torres, the agricultural expert of the Mission, was asked to lecture to them on the value of the native vegetables so that their families might have better balanced meals on their small incomes.

Neighborhood House, Sholapur, India

The Loy Longs have not returned after furlough to the social center, but to work in Ahmednagar, a matter of great regret to Sholapur. On the other hand, Miss Lucille Day of Ahmednagar, who is specially gifted and prepared for social work, will go to Sholapur in June. Mr. Thomas Edward, the Indian Director, has been taking a special course in Bombay. Dr. Arthur E. Holt, Chairman of the Council for Social Action, gave inspiring talks to the Mission last November. Sholapur has a Village Improvement Committee, write the William Hazens, and it had a "Cleaning-up Week" last October; six villages were allotted to the Hazens; the people welcomed them cordially and tried to carry out the suggestions explained to them. "Our experience belies the oft-repeated saying that the Indian village never changes, for we have seen it change with our own eyes."

Personals

Emerson James, the founder and Scout leader of Boy Scout Troop number 547 of the Church of the Good Shepherd has been selected as the first Negro executive of Boy Scout Troops in the City of Cleveland and left last week to organize his new work. Mr. James founded the Chicago troop while still in high school and has been its leader for seven years, thereby getting the direction and development along the line which he has chosen for his life work. Troop 547 has been one of the consistent prize winners in Chicago during all these years competing meritoriously among other troops during this time. This development of the capacities of young people for their life's task, and helping them to get openings for livelihoods is one of the practical techniques being employed by such churches as Good Shepherd. In the nine years of its present program the church has helped direct and fit at least six young people for careers in social work and office work. Mr. James is an example of this practical emphasis.

Loleta Wood, returning from furlough to India, arrived in time for the Bombay riots and for a bout with the flu, starting the morning after her welcome to Rahuri with an escort by a singing band, a long lane of lighted candles, and a community service. One of her first items of business was the reception of a suitor for a school teacher who is also an orphan. In this case, for the first time, she let the two meet and converse before she asked for the girl's decision—a breaking of Indian conventions!

Helen Haight, R.N. of the hospital in Manepay, Ceylon, is on furlough, arriving February 17 with Mrs. John Bicknell who will make her home in New York with her son. Miss Haight was nurse in Talas, Turkey, 1932–1934.

Valley Nelson, R.N. is for the winter and spring apportioning her time among three hospitals: the ones at Tunghsien, Lintsing and Tehchow. She attended the National Conference of the Nurses' Association of China where the predominant emphasis was on raising the educational standards for nurses. The committee of male nurses representing their special interests and problems made the proposition that schools of nursing should limit the number of men to be trained. The Tehchow school is no longer taking in men students. There is no question now about the propriety of women nursing men patients.

Principal T. Buell of the Byculla High School for Boys in Bombay will retire at the end of the school year from his position, but will be associated as an emeritus principal with his successor, Mr. Ram Das. Mr. Buell has served fifty years in the Marathi Mission; took over the leadership of the school in 1923 when its fortunes were at low ebb and built it up educationally and financially until it is now commended by the Educational Inspectors as one of the best in the city. He himself was awarded the Kaiser-i-Hind medal by the Government for distinguished service in education.

Mrs. John Reuling of Adams College, South Africa, has for a year been getting a book of children's stories written and translated. The Zulu orthography has just been changed and that means that the spelling in many of the translations had to be done over again. Chief Luthuli has been doing this final revision for her. She hopes it can be made a set-book for the schools. Besides her home duties she has been teaching three scripture classes in the college, and one of her sidelines is the supervision of Scout work. Mr. Reuling is headmaster of the normal school department of the college, supervisor of its farm, and what corresponds to Scoutmaster (Pathfindermaster) for the Coast district.

Dr. Timothy T. Lew of the faculty of Yenching University, Peiping, China, has been appointed to the Legislative Yuan of the National Government—a signal honor. The appointment is for two years and he is the more inclined to accept it because, both as an educator and a Christian, he feels that a distinct contribution can be made at this time to the formulation of the nation's policies. Thus writes the editor of the mimeographed *Mission Mirror.* A sabbatical leave from the University is due and therefore arrangements for his absence are made easier.

Rev. and Mrs. Phineas B. Kennedy are retiring from active service with the Albanian Evangelical Mission. They were missionaries of the American Board 1907-1921; when the Board closed its work in Albania because it could not develop it properly the Kennedys went back to Kortcha on an independent basis. Violet Bond Kennedy's parents were missionaries in Bulgaria for thirty-six years. Kortcha, for some years a one-man Mission, has now two young couples: Rev. and Mrs. Edwin Jaques, and Mr. and Mrs. Arthur Konrad, newcomers.

Senor Jesse Chipenda who started the first Protestant work among native people in the coast town of Lobito—and whose story appeared in our July, 1929, issue—has gone to Benguella, where no work has been going on since it was abandoned in 1891 after having been occupied by the West Africa Mission for seven years. Eduardo Daniel is now at Lobito.

In Memoriam

Samuel Colcord Bartlett

Gay and cheerful to the last, true to the beliefs of a lifetime, Samuel Bartlett passed without pain from his loved home within sound of the bells of Dartmouth College—his college and the college of which his father was president during the boy's teens and twenties.

His life later, the greater part of it, had been bound up with another college, in another country, to which he had been sent as a term-teacher, the first term worker sent by the American Board to Japan. He had married, after his theological course in Andover Seminary, the daughter, Fanny Gordon, of one of his associates on the staff of that college; and he and one other, Rev. Dwight Learned—a distant cousin of his mother's by the way—had been for many years sole survivors of the fourteen American men who had served Doshisha during the lifetime of Joseph Neesima.

When he returned to Japan in 1894 as a fully appointed missionary he was first located in Tottori, then opened the work at Otaru. It had been his strong desire to settle down in some small town and identify himself with every interest of the community with the aim of evangelizing its whole life.

Otaru was not a small town, but a commercial seaport. Living in an unevangelized section, he rented a building on a thoroughfare and started regular preaching meetings, preaching himself. He pioneered as a touring missionary. Eagerness and zeal in evangelism were striking characteristics that led to his success: a spiritual zeal that was supported by great physical and mental vigor.

The years 1913-1921 were for family reasons spent in the United States, and he served as pastor of the Congregational churches in Coleraine, Massachusetts, and Peacedale, Rhode Island.

Meanwhile Doshisha University was changing. Its enrollment had greatly increased after government recognition. This diminished personal intimacies between students and faculty and increased the proportion of non-Christians among its students: the older students were then no longer almost entirely the product of the preparatory departments with their Christian atmosphere.

One day an unknown Japanese presented himself at the parsonage door and urged Dr. Bartlett the duty of returning to Japan. Later came official invitations. The Bartletts went in 1922 and found the undergraduate population just passing the four thousand mark. Dr. Bartlett was appointed Chaplain.

A Commercial College had been started which had brought in hundreds whose interests were supposed to be wholly alien to Doshisha tradition. But a Christian student in it discovered that many of the boys had come with a more or less secret hope that in the Doshisha they would find Christian influence to steady characters with which they had become dissatisfied. Very simply began the change, with fifteen out of the Commercial's eight hundred gathering regularly with Dr. Bartlett for prayer and Bible inspiration.

Next, a few from the Law Department began to do the same, and the Saturday Club came into being, with students prominent on the campus wishing instruction in the religion that inspired Neesima. The influence of these students has not only permeated the whole university but has counted for Christ in the many centers throughout Japan where the young men have scattered.

This was an example of the way in which Dr. Bartlett's evangelistic eagerness, his spiritual nature, worked in with his educational task, exerting a powerful influence for good in that great university. It is also an illustration of the way he and his wife kept "open house" for all.

In December, 1935, the Bartletts came home to America, Dr. Bartlett suffering from angina pectoris, and settled in Norwich, Vermont, across the river from Hanover, New Hampshire.

Miss Lucia F. Upham

Miss Upham began her teaching career in a branch high school in Worcester, Massachusetts. In 1908 she was appointed by The American Missionary Association as a high school teacher at Grandview Institute, in the mountains of Tennessee, where she remained until 1913. She was then transferred to Chandler School in Lexington, Kentucky, which was her first experience in teaching Negroes. Six years later she was sent to Emerson Institute in Mobile, Alabama, and was then shifted for two years to Proctor Academy at Provo, Utah. After this sojourn among the Mormons she served from 1922 to 1934 as study hall librarian in the high school of Talladega College at Talladega, Alabama. Since her retirement in 1934

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Miss Upham has been living in Worcester, Massachusetts. She was always helpful and ever ready to lend a willing hand which was guided by excellent judgment.

Florella Pedley Van Hyning

Mrs. Conrad Van Hyning, who died January 13 as the result of an automobile accident on the Phillips Highway in Florida, was the daughter of Rev. Hilton Pedley, missionary of the American Board in Japan from 1889 to his death in 1930, and of Mrs. Martha Clark Pedley.

Florella was born August 11, 1899, in New Haven, Conn., and made her first journey to Japan at the age of four months when her parents returned to their field after furlough. There she remained till she was sixteen, being taught in the home except for some months in the Japanese kindergarten in Maebashi; her fluency in the language and natural warm-heartedness making for her many friends among the Japanese girls.

In 1914 she travelled across Siberia, spent a month in Berlin, one in England, then attended a preparatory school in Ontario, Canada (Dr. Pedley was a Canadian), for two years before entering Mount Holyoke College, from which she graduated in 1920. For two years she then served as supervisor of a hundred children placed in homes in the country by the Friendly Aid Society of Philadelphia, then went to Japan for a three-year term as secretary to the president of Kobe College and teacher also of English and sociology.

Returning to America, she obtained a fellowship at the School of Social Work in New York City. Before completing her course she married Conrad Van Hyning of Akron, Ohio, who was interested in the same line of work.

For eleven years she had been the comrade and advisor of her husband in his public welfare work in New York, Massachusetts, Missouri, North Carolina, and Florida, where he has been commissioner for the state board of social welfare; she had been a friend and neighbor to all around her, and the devoted mother of three lovely children—Conrad, three years old, Patricia Elinor, eight, and Florella Jean, ten. Superintendent Gillette and Rev. Everett Lesher of the Union Congregational Church of Jacksonville conducted the last services. Her mother was present; her sisters Elinor Pedley Pope and Catharine, live in Newtonville, Mass., and her brother Hilton in New York.

Helen E. Melvin

The daughter of Honorable Thomas J. Melvin and Harriette Tenney who was a cousin of Harriet Newell, one of the first missionaries to India, Helen Melvin of Chester, New Hampshire, died December 12, 1936.

She graduated from Mt. Holyoke in the Class of 1879 and no Mt. Holyoke alumna more fully exemplified its teaching of unselfish service to others. A younger sister of two Holyoke teachers, she herself taught there and at Northfield before carrying out her long cherished desire to enter missionary service. In 1883 she was sent by the American Board to Turkey, became a teacher in the girls' school in Scutari which is now the Istanbul Woman's College, and for eight years rendered devoted service, giving untiring sympathy and help to the girls under her care.

In 1891 she came back to America in broken health. She was never able to go back, but for long years letters came to her from Turkish and Armenian girls expressing in Oriental terms the most warm-hearted love and devotion. There were long periods of ill-health borne with high-hearted courage. Though unable to teach she spent two years in social work in New Hampshire, and later was companion and helper in homes where she was

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needed. A group of devoted nieces and nephews have given her loving care in these last years of sickness and loss of sight.

LILY MELVIN BROCKWAY

The Chronicle

ARRIVALS ON THE FIELD

Dr. and Mrs. Aaron M. McMillan, in Galangue, Angola, in December, returning to the West Central Africa Mission.

Rev. and Mrs. Lewis L. Gilbert, Jr., at Tientsin en route to Tehchow, China, December 8, returning to the North China Mission.

Mrs. Henry J. Bennett, in Japan, December 20, returning to the Japan Mission.

Rev. Frank J. Rawlinson, at Shanghai, December 29, returning to the North China Mission.

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ARRIVAL FROM THE FIELD

Miss Margaret E. Walbridge of Inanda, South Africa, in New York, January 20.

* * *

BIRTH

Rev. and Mrs. F. Philip Frazier of Santee, Nebraska, a son, Thomas Alfred, at Yankton, South Dakota, January 7.

* * *

DEATHS

Mrs. Conrad Van Hyning (Florella Pedley), near Jacksonville, Florida, from automobile accident, January 13. For three years on staff of Kobe College, Japan.

Rev. Samuel C. Bartlett, D.D., at Norwich, Vermont, February 1. Missionary in Japan 1887-1935.

Miss Lucia F. Upham, for 26 years a teacher under the American Missionary Association, at Worcester, Mass., January 5.

Mrs. H. S. Forney, wife of the former director of the farm at Brick School, at Bricks, N. C., January 26.

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Literature, educational plans, slides, speakers and information at Congregational House, Boston; 287 Fourth Ave., New York City; 19 South La Salle St., Chicago; 421 Phelan Bldg., San Francisco.

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Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

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Colleges, Churches, Schools and Hospitals as well as Social Service are maintained in the South among Negroes and Highlanders, in the West among Indians and also in Puerto Rico. A veritable Crusade of Brotherhood.

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The Congregational Board of Ministerial Relief serves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1935, 1,023 regular and emergency grants were made by the national and state Boards.

The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1935, 3,108. Assets, $6,222,146.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1935, $5,004,665.

CONGREGATIONAL PUBLISHING SOCIETY

(The Pilgrim Press)

14 Beacon Street, Boston, Mass.
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Organized and conducted in the interest of the Congregational-Christian churches for the publication and distribution of religious education literature, including periodicals, textbooks, teachers' magazines, children's and young people's weekly papers, books for home and church use, church school equipment, and the publication of the church paper, *Advance*. The Society operates book stores at Boston and Chicago.

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The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Home Boards under authority of the General Council to effect a unified program of missionary education and promotion. Its Cabinet is composed of Rev. Fred Field Goodsell, Executive Vice-President of the American Board; Rev. William F. Frazier, Executive Vice-President of the Home Boards; Rev. Rodney W. Roundy, Portland, Maine, representing the Council of State Superintendents; and Rev. Leonard M. Outerbridge, Executive Secretary of Promotion of the American Board and of the Home Boards, Chairman. Its Joint Staff includes personnel of the promotional units of both Boards.

The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and procuring funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Street, Boston or 19 South La Salle Street, Chicago.

Where Economy Rules

Two-thirds of the 255 home missionaries of the Church Extension Boards live in simple parsonages. The one here shown is newer than the average. The other one-third rent homes as best they can.

The average home missionary grant which these men receive is $457; the remainder of their average salary of $1148 comes from the people whom they serve. Out of this sum it is usually necessary that they maintain an automobile.

Due to the ravages of drouth, depression and other more human failings, home missionary churches often fail to pay their share of the pastor's salary in full. He may not receive the little that he has been promised.

Emergencies Create Heavy Burdens

Home missionaries experience their share of calamities—sickness, operations, accidents to themselves and their automobiles, loss of household goods through fire and flood.

Because of their meagre incomes such misfortunes bear heavily upon these men—many of whom are college and seminary graduates—and their families.

That these missionaries, their wives and children, may not suffer unendurable hardship, each year an *Emergency Fund* is raised from which checks are sent to such as are facing unusual financial difficulties.

Those who wish to share in lifting some of the burdens from the shoulders of the men and women who are "bearing the burden and heat of the day" in our home missionary churches may send their contributions to

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